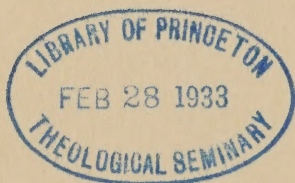


TOWARD UNDERSTANDING ADULTS

EARL F. ZEIGLER

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HANDYBOOKS FOR CHVRCH SCHOOL LEADERS



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Toward understanding adults

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FOREWORD

HOW old should a man be before attempting to write a book for adults and about adults?

Lord Bacon was once asked, "When should a man marry?" He replied, "Young men, not yet; old men, wait awhile." He himself married for the first time when past forty-five.

I have not waited quite so long to write this book. And yet I have tarried until early adulthood has brought forth most of its hopes and had them baptized in the living waters of experience. They have thus grown into realities and not fleeting illusions. I am therefore happy with life.

To whom have I written? First, to my brother ministers of Christ, north, south, east, and west. No other group loves mankind more and searches more deeply to understand the human heart. Second, to all other adult leaders in the churches, both men and women. Who toils as they toil in Bible class and discussion group, in Ladies' Aid and Missionary Society? They are striving to understand adults and lead them aright. Perchance, this little handy-book may fall into the hands of those who write the ever-increasing volumes and articles on adult religious education. If the vocabulary of this book seems to them strangely sterile in technical words, they will take note that they were mentioned third. But I

Foreword

trust that the ideas have not been crushed by the gauntlet of the short syllables.

To whom am I debtor? To the Appalachian Mountains, the prairies of Kansas and Illinois, the level places of Ohio, and the great city of Chicago, with its men and women and children. In each place live those who use this world as not abusing it and find life while making a living. To books, magazines, teachers, and stimulating friends, my debt is heavy.

So much remains unsaid in this volume; so much that has been said groans with poor utterance. But if one adult is kinder to another because of what he reads here, these words will not have appeared in vain. This book knows only in part. But it is sent forth in the spirit of Him who knows what is in man.

E. F. Z.

Presbyterian College of Christian Education
Chicago, February 12, 1931

CONTENTS

CHAPTER	PAGE
I. WHAT AILS OUR ADULTS?	11
The Educator Makes a Diagnosis. Diagnoses from Many Doctors. Industry Holds a Clinic. Advice from Overseas. The Church Probes the Trouble.	
II. CLASSIFYING ADULTS	26
How Shall the Church Classify Adults? Classification by Curve of Normal Distribution. Classification by Interests. Classification by Individual Needs. A New Classification of Adults.	
III. WHERE ADULTS LIVE	41
Do Adults Live Where They Are Supposed To? The Adult World—A Strange Mixture. Adult Areas of Experience. Locating Where Adults Actually Live: 1. Discovering Adult Attitudes. 2. Locating the "Hot Spots."	
IV. WHAT ADULTS WANT TO KNOW	53
Why the Dilemma? What Adults Have a Right to Know: 1. They Have a Right to Know That Attitudes Are More Fundamental than Acts. 2. They Have a Right to Know Facts: (a) Facts That Can Be Given to But One Person at a Time; (b) Facts That Belong to Only Two People at a Time; (c) Facts That Belong to Small, Selected Groups; (d) Facts That Belong to All.	
V. HOW ADULTS LEARN	67
False Assumptions of Learning. Adults Learn on the Job. Adults Learn Through Relationship to Causes. Adults Learn Through Projects. Miscellaneous Ways of Adult Learning.	

Contents

CHAPTER	PAGE
✓VI. MEETING ADULTS HALFWAY	82
Adjusting the Church Clock. Correlating Meetings. A Community Time Chest. Short Term Courses. Personal Counseling.	
VII. ORGANIZATIONS AS EDUCATORS	97
What Organizations Are Necessary? Making the Organizations Educationally Minded. Self-Examination Test for Adult Organizations. The Educational Significance of the Adult Bible Class. Women and Religious Education. The Next Step for Adult Organizations.	
VIII. ELEVEN O'CLOCK SUNDAY MORNING . . .	112
Why Do People Worship? How Important Is the Order of Service? "Let Us Pray." What About the Sermon? Is Eleven O'clock Enough?	
✓IX. CREATIVE LEADERSHIP	128
* The Leader Will Be a Learner. The Leader Will Be a Guide. The Leader Will Utilize Experience. The Preparation for Creative Leadership.	
✓X. THE CHURCH PROGRAM FOR ADULTS . . .	143
What Experience Has the Church Had? The Purpose of the New Program. The Plan of the New Program. The Practical Aspects of This Program. In the Meantime.	
BRIEF BIBLIOGRAPHY	159
Recent Writings on Adult Religious Education. Recent Writings on Adult Education. Toward Understanding Trends in Christian Education. Recent Writings for Parents. Case Work in the Church. Bibliographies and Associations.	
LIST OF IMPLICATIONS	163

CHAPTER I

WHAT AILS OUR ADULTS?

Our adults are ailing. If the reader demands evidence he can interview numerous physicians, all of whom have examined this generation of adults and can speak the truth. We shall not take our evidence from the press, which wantonly plays up the adolescent capers of the elders. Neither shall we listen to the gossip of the back yard and the bridge tea, where adult reputations are bartered without discretion. Rather we shall listen to the respected physicians of society—the church, the school, and similar groups—physicians who betray no confidences but tell what is essential for the good of all.

This book is no attempt to wag the tongue of pitiless gossip. It might pass for poetic justice to do so because adults for a decade have been mercilessly making tirades against young people. But the writer is no longer a youth and he has no quarrel with adults as adults. In trying to understand himself he hopes that he understands others. When young people were under fire adults preached sermons against them and wrote magazine articles exposing them, and their parents went almost crazy with alarm. The real leaders of young people, however, stood by them, patiently interpreting, until

Toward Understanding Adults

the stormy prattle subsided. The final decision at the close of the decade is that young people are different but not vicious. Ideals continue to guide them and the "gleam" has its followers.

The most disconcerting discovery has been the condition obtaining among adults. Everything of which young people were accused had its mate among the elders. Consequently, the spotlight was shifted to cover adult behavior, with the result that adults are now the center of discussion in church councils, in university extension committees, in associations formed for their benefit, as well as among those who talk and write only for the sake of the talking and writing.

To the doctors belongs diagnosis. If the first physician called to examine a patient cannot decide the nature of the trouble, he invites others into consultation. Thus it is that our ailing adults have become the concern of many physicians, and not a few quacks, who have set themselves to diagnose the ailments and prescribe the remedies. To the physicians this chapter will give some space; to the quacks, a seemly silence, since they thrive on publicity. A chronological arrangement of the efforts to treat adult ailments will not be attempted, inasmuch as several clinics have been held simultaneously and the description will be more accurate if it looks at first one diagnosis and then another until the whole is in perspective. Now for the case histories.

What Ails Our Adults?

THE EDUCATOR MAKES A DIAGNOSIS

It was natural to call in the educator. He had known the adult since he was six years old. Having nurtured him through eight grades of the American public school system and introduced him to a high school with marvelous equipment and a faculty drawn from the best colleges and universities in the world, the educator was interested both as a friend and as a teacher. It did not seem possible that the adult brought up in a country with the educational facilities of the United States could be seriously ailing. Did we not have compulsory education? Was not our literacy among the highest of the nations of the earth? Did not our adults sit under the preaching of an educated and free ministry? And they had money to buy books and magazines, and automobiles in which to travel about. Thinking over such obvious educational facilities, the educator decided that the ailing adults must be our southern Negroes and their neighbors, the southern mountain people. He might also include the millions of immigrants who had been admitted too rapidly for Americanization. Quite consistently, the first prescription of the educator was to correct illiteracy and Americanize the immigrant.

The warfare against illiteracy is on. A dramatic sector in the campaign is the "moonlight school" of the South. In one hour these schools have been able to teach "Hezekiah Highlander" to write his

Toward Understanding Adults

name; in a month they have had him reading the newspaper. Since then he has become the recipient of other philanthropic agencies who have "unhooked his hookworm," provided high schools and colleges for his children, and given him and his wife the advantages of "opportunity schools,"¹ and a benevolent Government has sent him county agricultural agents and home demonstration women to teach him the science and the joys of living. What has been done for the mountain people has been in some degree offered the Negroes. The campaign goes on, but the alarms of the cultured East and the sympathetic North have been quieted, even though they have discovered rather serious illiteracy in both Boston and Chicago.

As for the immigrant, the Americanization program added to its literacy feature other desirable teachings. The immigrant through education was to become an exact "copy" of the native-born. By removing his "hyphen," and selling him American trousers and a hat—and his wife a fur coat to displace her shawl—and by coaching him to read the Constitution of the United States in good "Eengleesh" before a judge, the Americanizing process ought to be perfect.

The writer intends no sacrilege. The campaigns against illiteracy and the sacrificial work done by settlement houses, churches, and other groups, to

¹ An adult education program fostered by Berea College, Berea, Kentucky.

What Ails Our Adults?

Americanize the immigrant have been brilliant gestures. Our painful disillusionment has been that education and literacy are not synonymous; and that immigrants made over into the latest "model" do not make intelligent citizens. Literacy is ability to read and write; education knows what to read and write. Literacy signs names to checks to buy tinsel; education creates a new name which is better than riches. Literacy spells out the words of the Constitution; education lives Constitutionally. And what does it profit an immigrant to swagger like a cowboy and swear like a colonel if he loses his simple Old Country courtesy; friendliness, idealism, and devotion to poetry, music, and art? Better that he keep his brogue and his wife her shawl if by keeping them they enrich the United States with personalities that come to fulfill our destiny and enlarge our patriotism. The educator has discovered that his first diagnosis was insufficient. The ailment is deeper than illiteracy, and Americanization must accomplish more than pronunciation and Constitutional oaths. Our first illusions have been dispelled and a more fundamental movement now prevails in settlement house and church, in night school and social service, in government and also in philanthropic agencies.

The present diagnosis of the educator is that the ailment is widespread, covering all sections of the United States (and lands abroad); that it is prev-

Toward Understanding Adults

alent among university graduates as well as on grade school levels; and that it has practically no relation to illiteracy or the immigrant. To put the matter bluntly, *adults are living in a world for which they are not trained and to which they seem incapable of making adjustment.* This ailment disturbs the educator because he feels responsible for it. He thought that he was educating the child for adult life. "Prepare to live" had been the motto in every red schoolhouse and over the arched gate of every college campus. Let children and youth learn adult ideals and methods, the motto means, and when they grow up they will be educated. The plan miscarried because the world disobeyed its ancient custom of stagnation and began to move. It moved violently, swung from its old orbit, and in less than a generation was unrecognizable by the inhabitants whose teachers had "educated" them for *the world that was behind them.* In a word, the present generation of adults was trained for a world that exists only in history. Naturally there is confusion. Some have described it as a race between "civilization and chaos."

Since the root of the ailment is so deep and the trouble so widespread, the educator asks for help. He is so busy with the on-coming generations that he can't put up more schools for adults. They are too busy to enroll if he did. What have other physicians to say?

What Ails Our Adults?

DIAGNOSES FROM MANY DOCTORS

When the actual condition of adults was learned, help was freely offered. If the adult needed what his former training had not foreseen, the deficiency must be supplied. It looked simple. Night schools advertised courses, correspondence schools enrolled hundred of thousands, libraries increased their staffs, universities offered extension work, and museums paraded collections. The leisure time adults had so grudgingly won from industry seemed about to vibrate with the hum of the school. Chatauquas and lyceums sold programs of adult education wrapped in sweet-tasting lecture capsules and swallowed to the pleasant notes of semiclassical ditties. Women's clubs studied modern art and ancient Egyptology. The men became Kiwanians and Lions. But the educational patterns under which these adults had been so ill prepared for adult life were not seriously questioned. The blame for conditions was placed on the world which had decided to throw restraint to the winds and live without law. The doctors presumed that if people could know more, the world could be controlled—hence the mad scramble to give adults facts: facts historical, facts literary, facts artistic, facts religious, facts, facts, facts. A great Church leader was heard to proclaim, "The Church knows what to do, once we have the facts."

Each remedy offered presupposed a diagnosis. The library said, "The adult does not read enough; in-

Toward Understanding Adults

crease his reading range." The lyceum and the pulpit said, "He does not hear enough; increase his hearing." The museum organized knowledge, that the eye might see the sweep of centuries at a glance, because the adult lacked perspective. Of these efforts there can be no legitimate criticism. The truth is that the prescription was not strong enough. An education that sufficed in a world that had nothing to know but its past cannot meet adult needs to-day. That education kept the people complacent as long as possible and after each revolution shouted, "Back to normalcy!" But the leaven of Nazareth is working.

INDUSTRY HOLDS A CLINIC

Most people work for a living; some attain unto life thereby. Industry, finding itself caught in the complications produced by the meteoric changes in business methods, faced a baffling problem. It was good economics to have a scrap heap for outworn machinery and outgrown practices. Was it wrong to throw human beings on to this scrap heap along with the old iron and twisted steel? It was not waste to dismantle a strong and rugged ten-story building and replace it with a twenty-story tower, and then in a few years to top that with a fifty-story skyscraper. The economist said that it was not waste. It was progress. When, however, loyal employees were sent to the scrap heap with a curt

What Ails Our Adults?

note, "No longer needed," and their places filled with younger men, the economists had cause for anxiety.

Here was a field of human values which required different thinking from that pursued with the scrap heap of discarded machinery. Industry tried to think. Following the usual dividend thinking it called in the vocational guidance expert and the personnel worker. The steam locomotive engineer who was awaiting the scrap heap because of his road's electrification was put into the hands of the vocational guidance department. In a few weeks the powerful new electric engine moved smoothly out of the yards, the reëducated old engineer at the controls. Men failing in one department where they were misfits became successes when transferred. Industry counted its dividends and found that this method paid. But it also discovered some dividends which the ledger could not record—the conservation of human happiness. Industry may not be ready for heaven but its steel heart shows some signs of rejoicing in the successes of vocational guidance and personnel work. What is more, the movement has reached back into childhood and youth and now offers counsel in life choices. The school, the Church, and numerous other agencies know how to give vocational guidance. Industry has its own trade schools for youth. There remain mountains of problems for industry to solve—unemployment is not among the least—but it is on

Toward Understanding Adults

the way toward a solution of keeping thousands adjusted who might formerly have been scrapped.

ADVICE FROM OVERSEAS

It takes world consultation to discover what ails our adults. When Great Britain and Denmark are called into counsel we find that they have had much experience with adult ailments. Other European nations might be consulted, but the above two are specialists. Both faced serious adult problems. Denmark has all but solved them. Great Britain has much to teach us.

Denmark and its folk schools are perhaps better known in the United States than Great Britain and her tutorial classes. The former have had more magazine publicity. In 1800 Denmark was a remnant of a nation, with a bent back and a mind without imagination. In 1930 she is recognized as "the most widely cultured nation of Europe." She was agricultural then; she is agricultural now. To Nicolai Grundtvig, author and divine, born in 1783, belongs the glory of understanding adult Denmark. After travel in England, where he caught the meaning of the word "freedom," he returned to his own country and established there, in 1844, the first high school for young adults. Contrary to opinion then and opinion now, he decided that the hope of the future lay with the adults and not with the children. Without antagonizing the public school system he laid

What Ails Our Adults?

the groundwork for the folk schools which remain to the present the outstanding influence in the transformation of Denmark. The students are young adults, the men attending during the winter season, the women during the summer. Agriculture determines that. What do they study? History, literature, poetry, sciences, mathematics, music, art. There are no textbooks, but a library of many books; no examinations, but much conversation after the lectures; no entrance requirements, but wide use of the ideas gained in the school. The teachers there are friends.

Can this idea be transplanted to the United States? Many say that the United States has no community life left and that a community is essential for a folk school. In Brasstown, North Carolina, Mrs. John C. Campbell and others have set up a school on the Danish model. A few others are scattered throughout the United States. Agricultural America turns her eyes thither but yawns.

Great Britain is going to school and writing books, also talking over the radio. Her schools are diversified for adults but the tutorial class is typical of adult learning. About thirty men and women bind themselves to attend twenty-four two-hour sessions each year for three successive years. They choose a subject for study and either the Church or the Universal Joint Committee supplies the tutor. The tutor assigns supplementary reading as well as lec-

Toward Understanding Adults

tures. In place of examinations there are project essays in expression. In the churches they study the Bible, Church history, and comparative religions. Recently Maude Royden in her parish has undertaken classes in the philosophy and psychology of religion set up as a year's work. Of course, the customary Sunday School classes, guilds, and men's movements continue.

This brief statement is inadequate to describe the wide sweep of adult education in England. A few books will indicate its scope: By the Bishop of Manchester and others, "The Teaching Church: A Handbook of Adult Religious Education"; by Albert Mansbridge, "An Adventure in Working-Class Education"; by J. W. Robertson Scott, "The Story of the Women's Institute Movement in England, and Wales and Scotland"; by Hon. Oliver Stanley and others, "The Way Out"; by Basil A. Yeaxlee, "Spiritual Values in Adult Education." There are many others, but these are representative.

What does Great Britain think ails adults? British adults need a philosophy of life; perhaps that is our need. The Ministry of Reconstruction has defined adult education as "all the deliberate efforts by which men and women attempt to satisfy their thirst for knowledge, to equip themselves for their responsibilities as citizens and members of society, or to find opportunities for self-expression."²

² Quoted in "Libraries and Adult Education," p. 13. The Macmillan Company, 1926.

What Ails Our Adults?

THE CHURCH PROBES THE TROUBLE

Ailing adults get on the conscience of the Church. There is no other organization among men that takes adults so seriously. To save them the Church employs 225,000 ordained ministers in the United States alone, and maintains a legion of lay organizations especially for their benefit. Into its adult classes the Church has gathered 6,000,000 men and women, according to the estimate of the International Council of Religious Education presented to the Toronto Convention in 1930. These adults also attend preaching services and make up the backbone of missionary societies, men's brotherhoods, and similar organizations.

What has the Church to say about our ailing adults? And what is the Church proposing as a remedy? It is hard for the *Church* to speak because of divisions. But the *churches* seem to be saying that adults are ailing as parents and need parental education. They can't think straight on international issues and need more than peace propaganda. They have too much race prejudice and should venture farther in race relations. In Christian unity there is much to dare, and their civic life is spoiling. The churches hope that more and better preaching, adult religious education, community reforms, and international congresses will help.

The remaining chapters are written to aid in understanding these millions of adults inside the Church

Toward Understanding Adults

and the several other million who stand "afar off" or who come "by night."

IMPLICATIONS

Religious education is the only way for adults to adjust themselves to their present world. The essence of education is the sense of relationship. In religious education the same law holds. Christian people see the *universe*; the irreligious look upon a *multiverse*. To this generation the world looks hopelessly messed up. Its pain is not the birth pang of a soul born again, but the travail of the mother of unwanted progeny brought forth to the raucous music of a hymn of hate. Its woe is that of the bleary-eyed drunkard, stumbling over the streets of life, finally snoring out an hour's respite in gutter oblivion. Its joy is for a night; its light is the Great White Way; its truth is Pilate's guffaw. In such a world who can be Christian? The Church answers: Christian religious education is the channel through which the power of God and the gospel of Christ can flow to man, giving his eyes vision, his soul courage, his hands tasks, his feet steadiness, and his walk uprightness.

The Church is the leading potential adult educator. Many organizations are engaged in adult education and more will arise. But among them none has an opportunity or responsibility equal to that of the Church. The Church can cover more areas of living.

What Ails Our Adults?

In parental education, personal counseling, service projects, philanthropy, Christian philosophy, social living, recreation, the use of leisure time, the Church can have both a message and a program.

The adult education movement and the adult religious education movement need immediate correlation. Let the churches beware of the separation of adult education from adult religious education. A unified and correlated approach to the world's adult millions is essential. Let the leaders of these movements keep together.

CHAPTER II

CLASSIFYING ADULTS

Adults must be *known* before they can be *taught*. They must be classified before they can be educated. Classification is the corner stone of democratic education.

No two people are alike. Individual differences exist from birth. Native abilities vary; acquired abilities are not equally distributed. The public schools discovered this long ago and have made progress in proportion to their ability to recognize these differences and to provide equal educational opportunities for all. Numerous studies have been made of the individual differences existing among school children. For example, in a certain sixth grade thirty pupils were tested in their proficiency in reading and writing. The best pupil could read 35 lines per minute; the poorest, only 8.7 lines in the same time. In writing, the best accomplished 95 words per minute; the poorest, 38.¹ These differences were not due to different teaching methods. They represented the respective abilities of the pupils. Such differences in ability create vexing problems for the teacher. Shall the superior pupil be permitted to go as fast as he can through the grades? If so, what about his social

¹ Gates, A. L., "Psychology for Students of Education," p. 401. The Macmillan Company, 1923.

Classifying Adults

development? The majority of his classmates will certainly be much older than himself. And if all the poorer pupils are kept together, how shall they stimulate one another? The schools have not answered these questions, but they are experimenting to discover the best solution. Shall the Churches ignore individual differences in attempting to educate people religiously? Or shall they adopt methods in line with progress?

Up to date the Church has done little more than classify its constituency on the age-group plan. Even this is so new among the Churches that many people cannot without help tell the difference between a "Junior" and a "Senior," as the Church uses those terms. The age-group classification of the Churches is as follows: Nursery, birth to three years; Beginners, four and five; Primary, six, seven, and eight; Junior, nine, ten, and eleven; Intermediate, twelve, thirteen, and fourteen; Senior, fifteen, sixteen, and seventeen; Young People's, eighteen to twenty-three; Adult, twenty-four up. A few Churches prefer the plan of the public schools but the majority have adopted the one described. There is a likelihood that this will remain the classification plan for many years to come. Upon this plan the Churches have organized their special departments in their Boards of Christian Education and their literature is prepared with these groupings in mind.

With this classification the writer has no serious

Toward Understanding Adults

quarrel. He insists that it needs supplementing by some plan which will enable the teachers in the Church School to recognize the individual differences that exist and to provide for the one-talent as well as the ten-talent person.

Adulthood is no exception to the rule of individual differences. The twenty-fourth birthday creates no obstacles for childish and adolescent traits that have not been adjusted. Into adulthood pass childish fears, foolish passions, undisciplined thoughts, lack of control, awkward phrasings, slothful living. Into adulthood also pass the virtues and values derived from earlier disciplines. If the reader has never noticed the wide differences among the Church's adults, perhaps it is because the adults have been able to disguise these by keeping their mouths closed. If ever the Church could get adults into open discussion, the actual situation would soon be revealed. But because preachers find it easier to talk than to lead discussion groups and adult Bible class leaders think it more honorable to lecture than to risk a class member's taking too much time in discussion, adults are permitted to keep quiet in church. This is an efficient ruse to cover up the wide gaps that separate one adult from another.

The first step, then, in understanding adults is to classify them. Only the Church that makes distinctions among its constituency is truly democratic, and truly Christlike. The genius of Christ showed

Classifying Adults

itself in his recognition of individual differences. He said to each one what each one needed. No teacher has ever made greater distinctions among his pupils. Yet Christ has not been accused of favoritism or partiality or poor pedagogy. By classifying people he was able to teach them and they were able to learn. They regarded his authority as higher than that of contemporary teachers for this very reason. Other teachers treated their pupils as if they were all alike. Jesus treated his as if they were all different. But it is Jesus of whom it is written, "He . . . knew what was in man." The preacher or the leader of adults who tries to curry favor with his group by treating them all alike will be judged for what he really is—a leader who speaks with the authority of the scribes but not of Christ.

HOW SHALL THE CHURCH CLASSIFY ADULTS?

The most obvious method which the Church uses in classifying adults is classification by age. It has been a favorite formula for pigeonholing adults but there is nothing that has been more resented by them. And yet, how can adults avoid getting old? God has decreed catabolism as well as anabolism. There is a time to build up; there is a time to tear down. Even Shakespeare could not resist dividing life into seven ages. Four of them he gave to adulthood: the

soldier,

Full of strange oaths, and bearded like the pard,
Jealous in honor, sudden, and quick in quarrel,

Toward Understanding Adults

Seeking the bubble reputation
Even in the cannon's mouth. And then the *justice*,
In fair round belly with good capon lin'd,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part. The *sixth age* shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side,
His youthful hose, well sav'd, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is *second childishness* and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.²

Now look at the modern way of doing it.

Adulthood is divided into four stages: early adulthood, twenty-four to forty years; middle adulthood, forty to sixty years; older adulthood, sixty to seventy-five years; senility, seventy-five years up. Each of these periods has been described: early adulthood, as the flower of human life, marked by vigorous intellectual growth; middle adulthood, as marked by vocational achievement, with mental powers productive, physical vigor slightly depleted—a critical period morally and often designated as the “second storm and stress period”; older adulthood, as the time of retirement, of making way for younger men, of growing old rapidly; senility, as toothless existence.

Doubtless the observations of former writers justified these descriptions. People act about as the authorities expect them to, and rigid rules had been

² “As You Like It,” Act 2, Scene 7.

Classifying Adults

made for adult behavior. Social custom demanded that when an adult reached a certain age he should dress the part, talk the part, and in circumspection play the part. Older people were forbidden "frivolous" amusements and play.

Happily that act is over. Older people are now both permitted and encouraged to "play and keep young." Thousands take interest in the daily golf of John D. Rockefeller. Athletics has discovered a place for "Connie Mack," a septuagenarian who can win the World Series, and for Alonzo Stagg, who pals with his team. Industry retains men longer and fashion allows a garb that disguises the tyranny of the years. Even the Church, which has so viciously drawn the "dead line" for its ministers, shows signs of repenting.

The four-division age-grouping of adults is outworn. Its retention must do more harm than good. It may have served a purpose when society was more stratified; when the fiction persisted that adults were people who were "grown up." But with the increasing emphasis upon comradeship between parent and child, upon fraternity among young and old and aged, it is cruel to erect artificial age barriers. Perhaps much of the misunderstanding and strained relationship existing between the parent and the adolescent are traceable to this one source of age lines. The adolescent daughter assumes that mother is too old to remember and too set in her ways to understand. The mother is unwilling to admit changing customs.

Toward Understanding Adults

Both are the victims of an arbitrary and false filing system for those over twenty-five. The Church must rethink the classification of adults.

CLASSIFICATION BY CURVE OF NORMAL DISTRIBUTION

Accurate observers of human beings have discovered that individual differences are distributed according to a well-defined law. This law can be statistically described by the formula 3-22-50-22-3. Or the law is known as the "curve of normal distribution."

It means that if you choose at random one hundred human beings and sort them for any desired purpose, the existing traits will appear in the ratio 3-22-50-22-3. Suppose you wish to arrange these one hundred men in the order of their height: three will be very short, twenty-two will be slightly taller, fifty will be average, twenty-two will be slightly taller than average, three will be very tall. If their mental powers are to be measured, again they will arrange themselves: three with inferior mental powers, twenty-two below average, fifty average, twenty-two above average, and three superior in mental powers. Remember, this must not be taken too literally and the selection must be random, that is, typical of mankind as a whole. Furthermore, if scientific accuracy in classification is desired this method must be supplemented by other tests. But for practical purposes it is most usable.

Classifying Adults

Suppose an adult leader wishes quickly to classify a congregation, a Bible class, or a brotherhood. By counting the adults and arranging them in the above ratio he can tell roughly what he has to deal with. If a preacher insists that he is ministering to an "unusually intelligent" parish, it may be better for him to begin his ministry on the assumption that he has a "normal distribution." As time goes on and he learns the attitudes and abilities of his people he can correct the curve.

This plan of classification will largely ignore age differences and permit the leader to look at the people for what they are and not for what they are supposed to be under a defunct age-grouping.

CLASSIFICATION BY INTERESTS

Many city churches which were ready to fall apart with the sheer weight of numbers have unified themselves by frankly recognizing the distinctions among their members. Their unification has been accomplished by ministering to the natural interest groups within the church. A church membership of one thousand or more will have the wealthy and the poverty-stricken; the learned and the ignorant; the lady of leisure and the clerk at the ten-cent counter; university professors and ignorant truck drivers; students and shoe clerks; and the Lord loves them all. To insist that all of these should come to every service of the church is to bid for congregational dissolution.

Toward Understanding Adults

In worship they can meet as one. But in discussion groups, clubs, and societies there must be the recognition of interests. It is not showing discrimination to organize within such a church a group of business girls, stenographers, and secretaries; nor to have meeting on another night the young matrons whose husbands are climbing bankers, architects, and engineers. As was written earlier in this chapter, classification is Christlike. It is discrimination that is un-Christlike. Christ was never guilty of that. He treated each according to his needs. But he did not treat all alike. The Samaritan woman at the well curb Jesus recognized as a sexual pervert, and he sent her away to call her paramour. The woman taken in adultery, or so accused, he sent away to sin no more.

There can be no fairer method for the churches to follow than to discover the fundamental interests of adults and give those of like interests the opportunity to learn together in a real fellowship of learning. To keep the groups Christ-centered even as they follow their respective interests the adult leaders will constantly remind the people that we are all one in Him.

CLASSIFICATION BY INDIVIDUAL NEEDS

The Gospels record a versatile use of Jesus' compassion. In one place they say that he looked on the multitude, saw them as sheep without a shepherd, had compassion on them, and *taught* them. On

Classifying Adults

another occasion his compassion *healed* their sick. A third incident makes note of his compassion as he saw the hungry people and *fed* them. These instances merely serve to illustrate his ministry to individual needs.

Every pastor, adult Bible class leader, and president of a church organization who desires to serve on the highest level must stoop to minister to the lowest need. Furthermore, he must know need. It is careless shepherding to forget the sheep that has strayed away or to fail to notice the one that has fallen into the ditch.

There has been growing up in recent years a new appreciation of personality. Investigators have looked into all the behavior of human beings and have discovered that we can both integrate and disintegrate personality. The investigations have been so thorough that people can now be quite accurately classified by their personality traits. Moreover, personality can be measured and can be shown in profile. A new vocabulary has been coined to describe these personality traits. We hear of mental hygiene, conditioned reflex, defense mechanism, desire for security, desire for recognition, suppressions, sublimations, catharses, neuroses, compensations, superiority and inferiority complexes, introverts and extraverts, and a legion of other words some of which are too new to be caught by the regular dictionary makers and are to be found only in technical works.

Toward Understanding Adults

Assuredly, these words must await Christian baptism before they can stand behind the pulpit. Some of them may never receive even a local preacher's license. But the pastor or other adult leader who longs to be a genuine shepherd must acquaint himself with some of the literature that is devoted to mental hygiene. There is greater necessity for knowing the spiritual and mental needs of people than for devoting an undue proportion of energy to physical ministrations. The science of physical hygiene is skillful. Unbelievable miracles are daily taking place in the surgical wards of modern hospitals. On the foreign fields the medical missionary is worshiped as a god. But the science of mental hygiene is not so well developed. It has been all but discredited by the behavioristic cult, which has confused the science of personality with the pseudoscience of pornography. For a price hurriedly trained psychoanalysts have hung out their shingle and enticed hypersuggestible men and women into their cosy clinics where they probe into the intimate recesses of recall and never fail to find the source of the mental malady: "Madam, you have a repression. Your sex life is abnormal."

The writer does not wish to be unethical professionally, nor to be caustic unwarrantably. There is a behaviorism which is Christian, and there are psychologists and psychoanalysts who are "for us" because they are "not against us." It is the psycho-

Classifying Adults

logical quack and the antireligious meddler into human woes who is meant. Whether he stands in greater condemnation than the religious meddler, who without a price offers the "balm in Gilead" as a panacea for all ills, smearing it always over the heart, and soothingly assuring the parishioner that all will be well at sunrise, let the reader decide. There are preachers by the thousands who offer free advice on any subject, who are willing to treat the most complicated psychopathic cases, and they would consider it misappropriation of the Lord's money to spend three dollars in buying a book to orient them to the field of mental hygiene. Against such these lines are also projected.

Much of the individual need to-day, to which the Church can respond, is help in integrating personality. Life is growing more complex, and will continue to do so, and until we have a more efficient educational system human personality will be under terrific strain. To aid people intelligently the leaders of adults must go to school. First, the students in the seminaries should add to their training not only a course in mental hygiene but also some clinical experience before graduation or as a part of an internship. Second, ministers now on the field should receive an introduction to the subject by reading, and as soon as possible attend a summer conference for special study. Third, every church can gather together a small group of potential leaders and let them begin a study

Toward Understanding Adults

course in this field. If the churches will do this, they will accomplish in this generation what Jesus accomplished in his by his power over demons. These warped twentieth-century personalities are the demon-possessed of to-day.

A NEW CLASSIFICATION OF ADULTS

Based on the foregoing point of view the Church needs to classify adults more minutely. An outline like the following may offer to the churches a tentative beginning from which they can build a more adequate framework as experience adds new data:

1. According to spiritual maturity
 - a. Leadership abilities
 - b. Devotional attainments
 - c. Churchmanship record
 - d. Stewardship attainments
 - e. Life philosophy
 - f. Participation in civic and national issues
 - g. Other
2. According to marriage status
 - a. Married: childless, children
 - b. Broken marriage: divorced, separated, death
 - c. Unmarried: bachelor or spinster
3. According to occupations
 - a. Professional
 - b. Business
 - c. Clerical

Classifying Adults

- d. Domestic
- e. Other
- 4. According to physical needs
 - a. Physical health status
 - b. Economic needs
 - c. Other
- 5. According to mental maturity
 - a. Schooling
 - b. Personality difficulties
 - c. Psychopathic cases
 - d. Other
- 6. According to sexes
 - a. Men: age groups
 - b. Women: age groups
- 7. According to interests
 - a. Intellectual
 - b. Recreational
 - c. Æsthetic
 - d. Other

IMPLICATIONS

Adults are the most misunderstood group in the Church. Not adolescents but adults are the misunderstood. The pastor misunderstands their deeds; he calls them sinners. (Jesus named them "sheep not having a shepherd.") Adults misunderstand each other. They bicker over "the chief seats in the synagogues" and "make broad their phylacteries" to be seen of men. (Jesus says, "All ye are brethren.")

Toward Understanding Adults

When they keep quiet they are adjudged as wise; when they talk much they betray their ignorance. If the Church could but accept them at face value—as potential learners of the Way of life!

CHAPTER III

WHERE ADULTS LIVE

Children are supposed to live in a world of fancy, youth in a world of dreams, and adults in the world of reality. But the dividing lines cannot be so sharply drawn. Education is insisting that each must live in a world of reality, each must live in a world of dreams, each must live in a world of fancy. The child who never faces reality has poor teachers; the youth who misses reality has blind guides; and the adult who cannot mix fancy and dreams with his reality is in a world out of joint.

DO ADULTS LIVE WHERE THEY ARE SUPPOSED TO?

Curious conceptions prevail concerning the home of the adult. One sophisticated boy of eight was heard to ask his father: "Daddy, how did it feel when you first grew up? It must have been kinda queer for a few days, wasn't it?" Yet that same boy was stretching every muscle to "grow up."

For the youth the land of the grown-up is a dreary speculation. He avoids thinking about it. Even though he expects to be forty some day, he insists that no one need grow old; it is all in the mind. Youth has his own ways and the adult world bothers him very little except as it interferes with his behavior.

Toward Understanding Adults

But what does the adult think of his world now that he is in it? He has waited for more than two decades to arrive. For nine months he lived a dark prenatal life—then a cry, a light, a mother's wail, and he was infant for a year. Two years more, and babyhood's unsteady steps were all taken. About these three years he remembers nothing, though the psychologist and the psychoanalyst now gravely inform him that those three years determined his destiny. During the next nine swift summers he played and gamboled, learned about the hive of the bee and the home of the walnut, found out a little of the repressions which adults forced on him. On his twelfth birthday he discovered that the trolley company expected him to pay full fare but they called him a "boy." Childhood was passing. The thirteenth year produced a bullfrog voice, a fuzzy mustache, and hands and feet that were always in the way. From then on his body became a battlefield for all the biological urges of a race millions of years old. His elders analyzed him into early adolescence, middle adolescence, and later adolescence, which he was told would last until he was twenty-five. That was a little hard to understand because the Government promised him suffrage at twenty-one. Manhood and suffrage ought to be synonyms. During these adolescent years he sought satisfactions; society demanded conformity. Across the pathway of every urge there seemed to stand an ancient taboo. O for freedom,

Where Adults Live

for personal liberty! Sometimes the adult world looked like the land of freedom. But so many of the adults he knew weren't free. At twenty-two he married but the biological urges persisted. He was told that married life isn't license. His first child was a son. Had he become a man?

THE ADULT WORLD—A STRANGE MIXTURE

The adult world is curiously mixed in with childhood and adolescence. Habits learned in early years persist and betray the rearing. Words are pronounced and mispronounced as childhood learns and uses them. Fears linger, bodily postures persist, "the child is father of the man." Adolescence perseveres far too long. Its passions refuse to cool, its follies carry on. Sometimes at fifty and fifty-five, staid matrons and sturdy church fathers take a moral holiday and run riot with the Ten Commandments. Interpreters of human nature call these aberrations "psychoses" if they remain suppressed and "neuroses" if they break loose. The preacher calls them sins. Explain them as you will, they are disastrous to the adult who becomes the victim. The medical doctors and nerve specialists assure us that the adult world is full of grown-ups sowing wild oats when they ought to be reaping the penalty for past sins; of fathers with fewer ideals than their sons, and mothers who outjazz their daughters. He who tries to describe where adults live finds them in dolls' houses and air

Toward Understanding Adults

castles, as well as in presidents' chairs and southern manors. Some ought to be spanked and Dr. Williams, in a readable book called "Adolescence," which devotes the early chapters to adults, mentions a few of his clients who still wear diapers.¹ There are fathers whose stenographers would be far safer with the sons and there are daughters from whom mothers might take sound advice. All adults are not like these but there are so many of them who are that you cannot say where adults live without including them. Where do adults live?

ADULT AREAS OF EXPERIENCE

The church is about the only institution left that cultivates friendly visitation. From the Master came the advice to visit and the church has not entirely forgotten. But when the church sets out to find where adults live, in order to call upon them, she finds them occupying several abodes at the same time and without permanent addresses. Adults are much like the boy in the Sunday School class where the earnest teacher was trying to impart spiritual food to his "hungry" soul. The boy's body wiggled so much and his tongue wagged so much that she never could administer the spiritual pabulum. A boy insists on taking body, mind, and spirit with him wherever he goes. They all three skip with him to the gym, they accompany him to school, and the wise

¹ Williams, F. E., M.D., "Adolescence." Farrar and Rinehart, Inc., 1930.

Where Adults Live

teacher in the church will prepare a diet for the three when he presents himself in the temple.

It is claimed that adults live in experience. Jesus said that "where thy treasure is, there will thy heart be also." He knew that there was one address more permanent than the others. The rich fool lived in his full barns; Dives dwelt with his sumptuous victuals. But Peter and Andrew had another abode than the fishing village. They "followed him."

The International Council of Religious Education has tried to describe where adults live by designating eleven great areas of experience where they may be found: (1) Health Activities; (2) Educational Activities; (3) Economic Activities; (4) Vocational Education; (5) Citizenship; (6) Recreation; (7) Sex, Parenthood, and Family Life; (8) General Group Life; (9) Friendship; (10) *Æsthetic* Interests; (11) Specialized Religious Activities.² These areas are helpful to the curriculum builder and serve some purpose in the guidance of the leader of adults. Their primary function is to offer a balanced life by emphasizing the interests which each adult should constantly keep before him. The International Council through its literature has described the factors which belong to each area and has thus given a "standard" for Christian living—an integrated Christian personality.

² "The Development of a Curriculum of Religious Education," pp. 47 ff. International Council of Religious Education, Educational Bulletin No. 101 (1930).

Toward Understanding Adults

A second glance at these eleven areas reveals their overlapping. They are emphases rather than areas. To call them areas is to suggest that an adult dwells in one to the exclusion of the others. As a professor in a university the adult may be living primarily in "educational activities." But if he is teaching art he also has "æsthetic interests." The grocer insists on a monthly "economic activity." The professor's wife drags him out to the "general group life," where he is expected to make "friendships." For his "health activity" he plays with the "family," and thus gets his "recreation." After a good romp with them he feels like going into his studio and engaging in "vocational" advancement by reading through his professional magazines and cutting the leaves of the newest book on art. Sunday finds him at the Church School, lecturing to a group of his peers on the fine arts in religion, thus completing the delicate balance among the eleven "areas of experience" by this "specialized religious activity."

The reader has concluded by this time that the professor just described is more hypothetical than real—at least, few adults achieve a regimen of life which gives proportionate consideration to eleven different emphases. Adult religious education hopes to accomplish this with an increasing number of Christian people. But to guarantee any expectation of success the leaders of adults—preachers, presidents of organizations, teachers in the Church School, and

Where Adults Live

the adult learners themselves—must begin with what is familiarly called the “hot spot of consciousness.” The term has come into use recently to designate a live issue or problem which is facing an individual or a group. Prohibition has been for many years a “hot spot” in the consciousness of the American public. As such it creates an educational opportunity of wide significance, and wise leaders utilize the interest in the subject to teach Christian attitudes and practices. The term has further significance in defining where adults live. The next section will make this clearer.

LOCATING WHERE ADULTS ACTUALLY LIVE

The most baffling problem in adult religious education is to find the real home address of the adult. Once it is located real teaching can begin. Until then teaching is little more than educational gymnastics.

Children betray their actual interests with brutal frankness. If the classroom isn't interesting the children are listless and mischievous. But adults are more deceitful because they are custom-bound. They simulate an interest and thus mislead the preacher and the teacher. The present decade with its breakdown of authority has witnessed a change in adults. They deceive less, with the consequence that the church has lost many who formerly came because they were afraid to remain away. When community prestige and church attendance were synonymous,

Toward Understanding Adults

or where they are still, adults went to church. They listened to missionary sermons, patriotic addresses, stewardship appeals, temperance talks with subscription cards, and regularly complimented the dominie on his wonderful sermon. Let us believe that the majority of these churchgoers were and are sincere. But let us also be sure about it. Are there any ways to be sure?

Discovering Adult Attitudes

Many leaders believe that the attitude of a person is the real key to that person's beliefs, interests, and practices. Discover the attitude and you have the person—the personality. Even religion has been defined by Professor J. B. Pratt as “the serious and social *attitude* of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies.”³ But as life becomes more complex attitudes are not so simple to discover. A leader must know a person unusually well, almost intimately, in order to be certain of his attitudes. Witness the frantic efforts of The Literary Digest, the Anti-Saloon League, the Chicago Tribune, and other agencies to discover the *attitude* of the United States on prohibition. Thus we have some so-called “common sense” methods of discovering attitudes: interviewing, sending questionnaires and straw ballots, the referendum, con-

³ Pratt, J. B., “The Religious Consciousness,” p. 2. The Macmillan Company, 1920 (Italics are mine.)

Where Adults Live

versation, behavior, the subscription list, church attendance, public statements, signed statements, resolutions, associates, and many other forms. To mention these is to discard them as unreliable tests of attitude. They must be checked against each other, and rechecked, before any conclusion can be drawn. "If used, use with caution" has been found the only safe method.

There are attitude tests on the market which claim to discover what they set out to find. Chave and Thurstone have a pamphlet on "The Measurement of Attitudes,"⁴ and they have one or more tests standardized in this field. Their test which measures attitudes toward the Church has been used extensively. Other tests are available from organizations interested in this subject.

Since constructive work with adults is dependent on knowing their attitudes it should be clear to the leader that it is worth serious effort on his part to learn them. Jesus would have made many errors in dealing with the individuals of his ministry if he had not seen the motive and the real attitude back of the outward mask. Refusing to jump at conclusions based on reports of the sanhedrin, eyewitnesses, gossip, rumor, custom, and apparent behavior, he sought the underlying motive. Thus he told an accused adulteress to "go . . . sin no more," and

⁴ Chave and Thurstone, "The Measurement of Attitudes." University of Chicago Press, 1928.

Toward Understanding Adults

Zacchæus, the maligned grafter, that "salvation" had come to his "house." Both the woman and Zacchæus possessed motives and attitudes which were hidden until the expert teacher brought them to light. A practical book like George A. Coe's "Motives of Men"⁵ unearths the mixture of attitudes and motives in the best of us and warns against slothful procedure and snap judgment. But if the attitude, the prevailing attitude, of the adult can be located, education can proceed from that point. Some valuable examples of how this can be done are given in Dr. Winchester's enlightening book in which he discusses how to teach the subjects of the home, race relations, civic responsibilities, and war.⁶

Locating the "Hot Spots"

There is a time to teach and a time to refrain from teaching; a time to learn and a time to unlearn. Adults have not lost their curiosity with advance of age and they respond to interesting objects readily. Present-day adult leadership is taking advantage of what is called the hot spot of consciousness. In a preceding section in this chapter this was defined as some live issue, or an issue which can be made alive by the leader as it is lifted into the consciousness of the learner. Some issues seem to make themselves; others have to be made. Some learners are alert to

⁵ Coe, G. A., "Motives of Men." Charles Scribner's Sons, 1928.

⁶ Winchester, B. S., "The Church and Adult Education," especially Chapters VII to XI. Richard R. Smith, Inc., 1930.

Where Adults Live

issues; others are slow to see them. But unless an issue is in the consciousness of the learner, he will remain uneducated.

It is in these issues, or "hot spots," of consciousness that adults live. There they can be located. The adult who is on the way to an integrated Christian personality has many issues constantly facing him. An older way of saying it was, "The path of a true Christian is hard." The saying is literally true and there is no way of making it easier. Jesus meant that when he asked people to take up a cross and follow him. The larger a Christian one undertakes to be the more of the areas or emphases of experience will he try to cover; consequently, the more issues. The leader of adults can locate these "hot spots" by the attitude of the learner. He is restless, looking for light, wanting some books to read, caring more about prayer, seeking interviews, searching for spiritual resources, even going outside the Church for help. Some of the migration away from the Church is the result of restless but seeking adults whose pastors and leaders did not understand the symptoms. There was a "hot spot" in their consciousness and it went unrecognized.

The Church is learning to minister to the restless because there are so many earnest seekers in that group. The complacent and the self-satisfied are good anchors but ships were made to sail. Harbors are safe retreats but the turbulent, trackless waves

Toward Understanding Adults

carry the commerce of the seas. Hence the Church ought not to be alarmed when issues arise. They are the wanted evidence that an adult is living; that he is seeking light; that he is ready to be taught. The real home of the adult is where the issues of his life are taking place. The Church knows this and has prayed that its membership might be burdened with the problems of men. Men and women are terribly burdened. But even burdens have a destination; they are not to be carried forever. Adult leaders should see in this ailing adult generation the very opportunity which Christian education has wanted. Having discovered that adults live where their burdens are, the Church can help to lift the load until it is cast aside in the freedom of an integrated Christian personality.

IMPLICATIONS

Adults are idealistic. The masked wistfulness of the adult countenance is often contrasted with the visible idealism of youth. Adults are supposed to be disillusioned. But observations give weight to the opinion that adults are also idealistic. When given the chance to grow, they are making records in industry, art, religion, music, and literature, and proving their idealism. Somewhere on the mantel of every adult mind is the picture of the person he wants to be. As long as that picture remains an adult is idealistic.

CHAPTER IV

WHAT ADULTS WANT TO KNOW

Does the Church teach what adults *want* to know, or does the Church decide for adults what they *ought* to know? With children it has been quite generally assumed that they are not capable of choosing what they ought to know. "The tree of the knowledge of good and evil" has been permitted to grow in plain sight of the children but the adults have erected a wire fence about it and only those children who disobey and crawl over or under the fence obtain the information they want. Take, for example, the sex education of children. After several decades of fiery debate on this subject we are about where we started, even though there are some fine movements under way and some excellent books available. But on the whole parents cannot be trusted to teach their own children; the schools hesitate; the Church vacillates; and the children bungle along until one of their "sophisticated" mates passes them the forbidden apple. Then they *know*.

The situation regarding the religious education of adults is quite as anomalous. Churches are undecided whether to teach adults what they want to know or what they ought to know. If a church attempts to teach the former, it is certain to be accused of departing from the narrow way of Chris-

Toward Understanding Adults

tian education. But if it continues to teach the latter, it has to resort to artificial stimulation to keep the learner awake until the lesson is over. It is a dilemma with such sharp horns that the Church cannot sit on either very long at a stretch. First, it sends out questionnaires to discover what people want to know, and after teaching and preaching the returned topics through, it grows dissatisfied with such unspiritual pabulum and moves to the other sharp horn. Then it preaches what folks ought to know and moss begins to grow over the temple doorstep.

WHY THE DILEMMA?

The issue between what people want to know and what they ought to know is as old as the Garden of Eden. Adam was as curious as Eve, but she was more daring. Both lost their home in trying to gain knowledge that belonged only to God. The Church as the vicegerent of God has felt compelled through the centuries to deny to its laity much information which only the clergy dared have. Even among the clergy there were hierarchies of knowledge. In Judaism only the high priest ever entered the Holy of Holies. The sacred Law could be handled only by people set aside for that purpose.

Much good has surely resulted from the separation of the sacred and the secular—and much harm. Reverence has frequently been attained at the expense

What Adults Want to Know

of superstition and the sacred has been kept pure by unchastity elsewhere. If an interpreter uses the Bible as a record of religious experience in order to enrich the present experience with life, he is sure to be accused of invading the sacred taboo and wresting the writings from their traditional meaning. It was all right for Jesus to take some liberties in his handling of the sacred writings of his race, but it is hard for his modern followers to use his method and not be accused of heresy. If a present disciple of Jesus tries to interpret the Fourth Commandment as Jesus did, "The sabbath was made for man, and not man for the sabbath," it may be considered that he is a libertine in Sunday observance or that he has small regard for the ancient landmarks of the Church. Meanwhile many adults would like to know how to keep Sunday in the twentieth century.

This boundary line between the sacred and the secular, between what people would like to know and what they are permitted to know, seems to be run by each surveyor at a different angle. Recall the vexations that have arisen in the Church over the introduction of musical instruments. The most humble reed organ still wheezes in vain before the doors of some sects who refuse it admittance—it is secular; and there are thousands of Jesus' followers in the United States who would feel they had committed the unpardonable sin if they sat through a religious service where the "fiddle" was played. Then there is the

Toward Understanding Adults

amusement quarrel of the Churches: some believe that play is Satan's opportunity; others draw the line between some amusements, which are all right on six days of the week but sinful on Sunday, and other amusements which are forever outside the pale: they are sinful seven days a week. In the meantime some adults and their young people would like to have the Church steer through this Scylla and Charybdis less awkwardly. If the Church has any higher knowledge on this issue should it be kept behind the fence where grows "the tree of the knowledge of good and evil"? Lack of knowledge, or lack of something, is making it impossible for present-day Church men to know what their preacher means when he asks them to join in saying, "Remember the sabbath day, to keep it holy."

The dilemma, then, is age-old and, like all dilemmas, incapable of completely satisfactory solution. The Church must make a distinction between the sacred and the secular; and what people want to know must be granted only as they have won the right to know. Pearls are too costly for swine, who first sniff at them for food and then trample them in the mire. But even if a dilemma cannot be solved, it can be resolved into less vexing forms. The clergy can tell the laity vastly more of what adults want to know without requiring them to sin with a new Tower of Babel. And perhaps the sacred and the secular should intermarry more.

What Adults Want to Know

WHAT ADULTS HAVE A RIGHT TO KNOW

In the preceding chapter the effort was made to discover where adults live. It was concluded that they live in their attitudes and in their "hot spots of consciousness," or in those areas of experience where they are facing problems, bearing burdens, or meeting issues. If this seems to leave no room for joy, peace, mirth, and the happy aspects of living, the reader is reminded that the happiest of people bear burdens. It is the attitude toward life that makes the difference. There are those whose burdens are heavy whose attitude is wrong and unchristian, while in the same household another is bearing heavier burdens with joy. If this conclusion is correct, we can proceed to designate a few things that adults have a right to know.

1. They Have a Right to Know That Attitudes Are More Fundamental Than Acts. It should be unnecessary to mention this after nineteen hundred years of Christian history, and with the New Testament printed in all the languages under the sun. But Church preaching and teaching continue to stress acts and forget attitudes. Perhaps it is not the fault of the preachers. They answer what they are asked. People come asking: "What should I do on Sunday?" "How much money shall I give to missions?" "How shall I vote on election day?" "What amusements are sinful?" "May I marry a divorcee?" "Is it wrong to buy stocks in a munition company?" "Is

Toward Understanding Adults

it Christian to practice birth control?" "Isn't it better to segregate Negroes?" "Should missionaries seek gunboat protection in China?" "Is it wrong to read books on Christian Science?" "Should elders' wives dance?" "Dare a preacher's wife attend a bridge party?" After facing a battery like that the most suave of preachers is entitled to some sympathy if he fails to satisfy the deeper demands for instruction in attitudes.

The reader of the Gospels knows that Jesus faced this problem time after time. "What shall I do to inherit eternal life?" "Which is the great commandment?" "Who sinned, this man, or his parents?" "Thy disciples do that which it is not lawful to do upon the sabbath." "This woman hath been taken . . . in the very act. . . . In the law Moses commanded us to stone such: what then sayest thou of her?" "Is it lawful for us to give tribute unto Cæsar?" "In the resurrection whose wife shall she be?" "We would see a sign." But Jesus did not permit the questions involving *acts* to sidetrack his teachings on *attitudes*. Again and again he brought his audiences and his inquisitors back to first principles: "Every one that looketh on a woman to lust after her"; "Swear not at all"; "Whosoever smiteth thee on thy right cheek, turn to him the other also"; "Love your enemies, and pray for them that persecute you"; "Do not your righteousness before men, to be seen of them"; "When thou prayest, enter into thine inner

What Adults Want to Know

chamber"; "Be not therefore anxious for the morrow"; "Judge not, that ye be not judged."

If Jesus had legislated on the acts of his generation his memory would have died with his entombment. Since he chose to teach the fundamental attitudes which determine acts, he and his teachings are deathless. Does this mean anything to the Church of to-day, which is so bombarded with requests for legislation?

Jesus was tempted daily to turn from the teaching of attitudes and give some practical answers to his questioners. Perhaps his all-night prayer vigils kept him true to conviction. At any rate we have Gospels free from legislation and full of fundamental principles. It may prove that the revival of religion for which the Church is praying will come when the Church again accepts this "hard way of Jesus" and refuses to answer every question in the way it is asked. Instead, let the answer be thrown back on the questioner, who thereby learns responsibility—and Christianity. The delegations sent from the sanhedrin to quiz Jesus always returned with a bigger answer than they bargained for; they had an answer plus a new question which only they could answer. This would be excellent strategy for the modern Church. When adults come wanting to know how they shall act, let the Church counter with the statement, "Tell me your attitude and I will tell you how to act."

Toward Understanding Adults

Dare the Church attempt so revolutionary a procedure? Brave churches will; the cowardlings will continue to set up rules. They will continue to breed irresponsible temple devotees, who "tithe mint and anise and cummin" but crucify a Messiah; who cry, "Lord, Lord," in the Judgment Day but are dismissed to the lands of the gnashing of teeth.

2. **They Have a Right to Know Facts.** If the preceding section seems to minimize the place which acts occupy in life, this section will attempt to restore the balance between attitudes and acts. Acts grow out of attitudes and both are largely determined by *facts*, or what passes for facts.

This generation is surprised that the world has held together so many centuries on false premises. We worry over a mathematician's mistake because his revised figures inform us that the earth is twenty miles nearer the sun than we had been taught. How then, we ask, could people have managed to produce a Parthenon on the premise of a flat earth? The truth is, there are some areas where human behavior is immune to the influence of false premises. Many cosmological premises are of this nature.

But there are other areas of human behavior which are much affected by the validity of premises. In these areas the people are entitled to the most reliable evidence. *Facts* are a necessity where human values are at stake. In the Kentucky mountains the ignorant midwife treats childbirth hemorrhage by

What Adults Want to Know

laying a sharp ax under the mother's bed. If the hemorrhage is stayed and the mother recovers, the vital statistics of the United States Bureau rise a fraction; if she bleeds to death, the statistics register barely enough to make a difference. But if the League of Nations chooses to collect data from all the world on "death of mothers in childbirth," and puts that information into easily read charts, it is obvious that the areas where facts replace superstition are the areas of low mortality.

There is a necessary distinction between false premises which have little to do with human values and false premises which vitally affect them. It is to the latter that we now turn in designating facts which churches must not keep from adults—facts which adults have a right to know.

Where shall one begin? The adult replies: "Begin where I live. Begin with some issue that I am facing and give me the facts upon which I can base my attitudes and my acts." If the Church can accept this proposition, the procedure is obvious: first discover the issue; then find the facts. Discovering issues is possible by questionnaires, problem lists which have been compiled, personal interviews, critical situations now being faced, and other available methods. In addition there are always national and international issues of prime importance which adults must manage. Still other issues arise within the Church itself and only the adults can take the initia-

Toward Understanding Adults

tive in solving them—issues such as the Church's missionary policy, the pensioning of ministers, the organization of the Boards, and so on. But if the Church holds to the suggestion above, to begin where the adult lives, no serious mistake can be made.

It will simplify the presentation of facts to adults if the Church proceeds on this simple plan:

- a. Facts that can be given to but *one person at a time*.
- b. Facts that belong to only *two people at a time*.
- c. Facts that belong to *small, selected groups*.
- d. Facts that belong to *all*.

This classification guards the sacred knowledge of the Church and at the same time distributes it to those entitled to know. It is a thoroughly just procedure and if tried will enlarge the Church's usefulness and increase human happiness. A brief consideration of each of the divisions above may make this clearer.

a. *Facts that can be given to but one person at a time.* The Protestant Churches need a substitute for the Catholic confessional, a substitute that permits the individual to purge his soul by confession and refill it with sound counsel from an intelligent, authoritative clergyman or other adult leader. Many adults face issues which can be solved in no other way than by personal counsel. The public utterance from the pulpit, the discussion group, the printed page are too indirect. Perhaps that is why Nico-

What Adults Want to Know

demus came to Jesus by night. The Church cannot turn this ministry wholly over to professional psychiatrists and psychologists. Each minister, each professional religious worker, each leader of adults must achieve some skill in this field. There are coöperators available where the case is too difficult.

If adults knew that the Church was prepared to talk to them one by one on their actual issues, there would be such a demand that the day and night could not contain the appointments for counsel. In this intimate conversation, the Church can give the facts which no other opportunity affords.

b. *Facts that belong to only two people at a time.* "Male and female created he them." "A man [shall] leave his father and his mother, and shall cleave unto his wife." The marriage relation is considered by Roman Catholics as a sacrament, by the Protestants as a sacred covenant. And yet there is no relationship among men that is more difficult to maintain happily. Neither is there any relationship among men that is built and maintained on so few reliable facts. To mention the subjects of sexual hygiene, child care, parental influence and control, conjugal compatibility, is to open a field so vast that the Church has scarcely dared to accept the rôle of teacher. Other agencies have tried for a price and the results are not flattering to civilization. In this field the Church has a message, a sacred set of facts. They cannot be publicly distributed. But

Toward Understanding Adults

adult leaders in the Church can become counselors to two by two and tell man and wife what they want to know about the happy sex life, the intimate things of parent-child relationship, the methods of Christian living in the home. At the present time such facts as married people need can be obtained from associations formed for specific purposes¹ or there are well-written and authentic books. But numerous couples are unqualified to profit by books and associations. They need friendly talks from Christian leaders, pastors, physicians authorized and designated by the Church, and wise teachers. The truth must be faced: the churches are only partially prepared to offer this ministry. Happily, however, the leaders are going to school.

The two-by-two opportunities are not exhausted with married couples. There are many other two-by-two adult relationships which need guidance by the Church: bachelor son and parent; maiden daughter and parent; indiscreet flirtations; and that whole range of relations where personalities cross. Many church quarrels could be avoided or corrected if two people could be brought to sit down together.

c. *Facts that belong to small, selected groups.* In this area the Church has done much. The discussion group and the study class are well known among the churches. Social service; technical Bible study;

¹ The American Social Hygiene Association, 370 Seventh Avenue, New York City.

What Adults Want to Know

parents' problems; peace, race, citizenship, and temperance problems are best thought through in small groups. Statements which would be misinterpreted if given publicly can be freely made and explained in the small group. The pastor who wants to get a better interpretation of the Bible before his congregation can do but little in the sermon; in the small group he can be as free as in the seminary classroom. This selected group also furnishes an opportunity for intelligent and technically trained lawyers, physicians, business executives, and others to accept leadership for the consideration of special issues. In a month or two important conclusions can be reached and attitudes formed. All of this can supplement the established men's and women's classes. It is not mentioned as a substitute.

d. *Facts that belong to all.* The pulpit, the adult Bible class, and the adult organization, in their attempt to be inspiring, often forget to be informing. It would be inaccurate to accuse the churches of deliberately withholding information from the people. Rather, the lack is due to neglect and laziness. It is easier to tell a story culled from some patented "illustrator" than to search out the facts of to-day's Christianity. The books and magazines and Church publications which offer this information, for some reason, are not widely read. Hence, the Church constituency, instead of being moved deeply by the sheer strength of facts, is swayed hysterically back and

Toward Understanding Adults

forth by heavily charged half truths. The opportunities of the adult class, the adult organization, and the pulpit, to build intelligence by appeal to facts were never better. "Truth is always . . . stranger than fiction," and more interesting and inspiring.

CHAPTER V

HOW ADULTS LEARN

Adults may be subject to hardening of the arteries, but "stiffening" of the brain is no fact for their fears. The adult brain should not be blamed for the effortless thousands who have stopped learning. They have done so by indifference or by deliberate choice and not by necessity. Neither can adults fall back upon the alibi of "failing memory," inability to concentrate, and other excuses. The brain, except in disease, remains alert through life. In the past adults have been led to believe that learning was possible only by great effort. Even though their childhood and youth had been happy with scholastic achievement, the day of graduation erected a barrier against further progress. Perhaps this was due to the educational methods of the schools, which in the past have depended so completely upon textbooks and classrooms and teachers and recitations. With room, teacher, and recitation missing, the adult logically concluded that it was of little use to try to learn. If he continued to read it was easy reading—magazines, fiction, short stories, and popularized history, science, and literature.¹

The present agitation over adult education pro-

¹ See Gray, William S., and Monroe, Ruth, "The Reading Interests and Habits of Adults." The Macmillan Company, 1929.

Toward Understanding Adults

voked the scientist to action. He set out to discover whether the adult is worth the effort. If adults lack ability to learn, he reasoned, why spend the money in trying to teach them? But if they can learn, the movement for adult education has a wider field than exists in all the elementary, secondary, and college enrollments combined. The adults outnumber the younger people, and, being in control of the world, offer a more strategic advantage to the educator. Also, better physical and mental hygiene has prolonged the adult life ten to fifteen years—years which ought to be improved or they may be more of a curse than a blessing. Furthermore, the shorter working hours have greatly increased adult leisure—so much so that sociologists are writing about “the threat of leisure.” Spurred on by these obvious facts of longer life and greater leisure, the scientist took some adults into his laboratory and measured their ability to learn.² His report has now been made and adults are assured that the ability to learn is present in practically the same degree as in childhood and youth. Thus the last line of defense for adult lethargy has been banished.

The Church is beginning to see the significance of these facts for its adults. With millions of them on the roll of the churches, with young people needing skillful guidance, with world problems demanding

² See Thorndike, Edward L., and Others, “Adult Learning.” The Macmillan Company, 1928.

How Adults Learn

more mind than the world now possesses, the Church realizes the need of utilizing the adult resources. In addition the Church now possesses the greatest body of religious facts ever assembled. It knows more than ever before about the Bible, the history of the Church, human nature and its modifiability, and the laws of control. And the Church is dazed by the vision of what may be if this body of knowledge can be used by intelligent adults, filled with the spirit of Christ. To this end the question of how adults learn concerns every pastor, teacher, and adult leader. Since they can learn how do they learn?

FALSE ASSUMPTIONS OF LEARNING

To observe the Church as a whole, one would conclude that adults are expected to learn by listening. From that source they learn little. This is not because of either poor preaching or poor lecturing. Of both there is abundance and an improving quality. Neither is listening an ineffective factor in learning. It is most essential to all learning. The reason for the little learning from listening is the unpedagogical atmosphere in which so much of the listening is done. It nearly all takes place between 10.00 and 12.00 A. M. on Sunday when the air is heavy with the exhaust fumes of the previous week. Sunday is called the first day of the week, when in fact it is the eighth for this generation, which lives both day

Toward Understanding Adults

and night and begins whatever Sunday it keeps only after "open shop" all night Saturday. The ancient Hebrew could rightly call the day after his Sabbath the first day of the week, because he began his Sabbath at sundown. Christians are spent when their Sunday dawns.

The remedy is not for the Church to bargain for better "listening hours." Keep ten to twelve on Sunday morning. But also bear in mind the big obstacles which the adult class leader and the pastor face when they rise to speak. Learning can take place against great odds, but the leaders ought to know enough about the laws of learning to detect when it is taking place and when it is not.

Another false assumption of the Church is that the spoken word has power in and of itself to produce learning. Since the message of the Church is based on the Bible, God's Word, it has a potency entirely beyond that of secular teaching, assumes the Church spokesman. It is dangerous to make such assumptions because of the effect on the leader. He puts too much confidence in his material and not enough in making those points of contact which the Master Teacher always considered essential. If interpreters of Jesus are not all mistaken, he used a pedagogy of teaching which is more educationally perfect than the best our age knows. How he obtained such profound wisdom is not the point at issue in this paragraph. It only suggests that the leader who

How Adults Learn

presents God's Word to modern adults, in order that they may learn "the way, and the truth, and the life," needs an educational presentation considerably above the prevailing practices in Protestant pulpits and adult classes.

A further apology of the Church, when its educational method is questioned, is that it teaches the heart and not the head. To fortify the position a proof text is used: "Keep thy heart . . . for out of it are the issues of life." The world is grateful for all agencies that reach the heart of mankind. Without the heart there is no lifeblood flowing through the veins and arteries of a gasping civilization. The error of the Church is serious if it believes that the education of one can be separated from the other; or, even worse, if the two are antagonistic. While the Church with one hand has distributed lavish amounts to found colleges and universities, with the other it has held up a warning gesture against the dangers of a too-intellectual religion. Behind this apology the Church must not hide. There can be no fundamental quarrel between heart religion and head religion. The emotional life of man has an intellectual element which if neglected turns man into a high-pressure vapor without a governor attachment. Of such is the kingdom of the insane, the suppressed, the illusioned, and the fanatic. The keenness of Jesus' mind is no less a marvel than the compassion of his heart.

Toward Understanding Adults

He was Jesus both when refuting the malicious calumnies of his enemies and when touching the sores of the leper. The heart kept Jesus from hating his enemies even as he stung them with his words; and the head kept Jesus from spreading leprosy by further contagion as he sent the patient to the priest to receive his certificate of cleansing. Surely the Church has seen enough of the results of so-called heart religion which is divorced from a basic intellectual content and control. The issue should long since have been decided in favor of a Church that, like the Child Jesus, advances "in wisdom and stature, and in favor with God and men."

There are other false assumptions of learning which the allotted space can only hint at: confusing memorizing with learning, voluminous reading with education, activity with learning, and imitation with learning. All these are factors of learning; they are not equivalents. The Church, through its emphasis on memorization, devotional and informational reading, church activities, and imitation of the ideal, is utilizing valuable attributes of learning. In too many cases the would-be learner gets the idea that the mastery of any one of these is learning. The adult who can rise in the class and repeat from memory long passages from the Bible is held in awe because of his profound learning. Jesus heard both the repetitions and the long, memorized prayers in his time, but he never failed to insist that conduct is a higher criterion

How Adults Learn

of actual character. Again it must be said, use these attributes of learning but do not confuse them with learning.

ADULTS LEARN ON THE JOB

If industry has popularized this phrase to describe its system of adult education, the Church may be permitted to borrow it for the purpose of trying it out. It is a thoroughly sound educational procedure—providing the job is worth learning, and the student adapted for the job. In the churches there are many activities requiring coöperation of adults: the official governing bodies, leadership of adult organizations, building maintenance, budget-raising, and the like. Younger minds should be invited to participate, but obviously the adults shoulder the load. In addition, there are service projects of the church dependent upon adults: visitation, personal evangelism, social service, hospital work, community work, and similar tasks. Each of these requires a leader and each leader should be trained. It will always be impossible to enlist any large number of adults in stated classes which require sustained attendance. Time does not permit it and the adult schedule is not sufficiently flexible. But learning on the job is a possible way of securing trained leadership, and in most cases the only way that it can be done.

If the objection is raised that this method has been tried for a half century and found wanting, let

Toward Understanding Adults

the reader remind himself how haphazard has been the attempt. Adults have been elected to church leadership and left to manage the situation as best they could. Whether the church assumed that responsibility produces education or whether the church knew no better way, in either case there was a huge waste of potential leadership. But there was some learning in spite of the system or lack of it. The records of outstanding Bible-class teachers, official board members, and presidents of Ladies' Aids, Missionary Societies, and men's organizations, testify to the religious-educational possibilities of learning on the job.

The time is here to enlarge this plan, and to make it is highly efficient part of the church's program of leadership training. To do this the pastor or director of religious education must take the responsibility for initiation and at least general supervision. It will consist of the following elements:

a. Regard each church task, of whatever nature, as a potential learning opportunity for adult religious education.

b. Let each organization of the church assume the responsibility for the training of the necessary leaders. This will require supervision, either by the president of the organization or by some one designated for that purpose.

c. Let all be unified through the leadership training plans of the individual church as those in turn

How Adults Learn

are connected with the Leadership Training Department of the denomination.

d. Through books, pamphlets, correspondence courses, conferences, and other available means, let each leader keep himself informed as to the nature of his task and what others are doing in similar situations. Fortunately, the Church School literature for adults now tries to cover the field for each responsibility. All of this, in several denominations, is being coördinated through a director of adult religious education. He recognizes the difference between departmental work for adults and that for younger groups. Thus he is building his program on a plan which permits wide adaptation both to adults and to local church needs.

ADULTS LEARN THROUGH RELATIONSHIP TO CAUSES

If the Church has a first-rate "cause" on its program, adult learning is taking place. In fact, a cause may be a sufficient incentive for a wide range of learning. The almost fanatic loyalty with which Church members have supported the temperance cause, slavery and antislavery, fundamentalism and modernism, peace and war, and racial relations, is sufficient proof of the power of causes to move adults. Each of these has required study and has produced learned advocates. People of comparative insignificance have been raised to heights of leadership

Toward Understanding Adults

through their interest in a cause. Even if the cause produced adherents whose zeal outran their judgment, the fact remains that causes have mighty centripetal power. Any blame must be attached more to the methods of arousal than to the cause. At present the Christian sociologist is recommending plans which will produce loyalty without fanaticism; zeal without foolishness; and efficiency without loss of momentum. Instead of asking everyone to line up on one side or the other of an issue, he puts them to studying the issue in groups.³ Instead of debating, they coöperatively investigate. The problem is felt and defined, and the best solutions are suggested. Loyalty is held by the necessity of everyone's making some contribution to the solution. Without such contribution the outcome remains in doubt.

The main difference between loyalty to causes through deliberative action and loyalty through crowd action is seen in the behavior of the adherents. The first are under control; the second, swayed by propaganda and crowd psychology. The first move cautiously; the second, riotously. The results in the end prove to be on the side of the deliberative group, and the total outcome educationally is far in advance of crowd action. People learn nothing in a crowd; they learn constantly in a group. Since the Church now has the facilities in leadership, in

³ Elliott, H. S., "Group Discussion in Religious Education." Association Press, 1930.

How Adults Learn

literature, and in available causes awaiting solution, group learning should surely increase.

ADULTS LEARN THROUGH PROJECTS

The Church has used projects ever since the first effort at communistic fellowship, when property and provisions were held in common by all who willingly joined in the plan. It was a valuable venture in adult religious education. Out of it came the order of deacons, and the decision to abandon holding "all things common." The diaconate has remained, and a better understanding of what Christ means by sharing "one another's burdens." Projects provide fellowship in learning, a very much neglected principle of education. The United States Government popularized this idea for the rural communities by introducing the farm and home projects in regard to the boll weevil, crop rotation, tree-pruning, chicken-culling, stock-raising, home beautification, and all that range of activities directed by the Department of Agriculture through the home demonstration and county agricultural agents. The genius of their plan is to educate through group action in worth-while projects. The public schools and the churches were not slow to adapt the project idea to their needs. Books ⁴ explaining the idea were written for both groups and almost every Church School

⁴ Kilpatrick, W. H., "The Project Method." Columbia University Press, 1919.

Shaver, E. L., "The Project Principle in Religious Education." University of Chicago Press, 1924.

Toward Understanding Adults

Quarterly now contains suggestions on the use of projects. If this has been mentioned more often for the younger members of the Church School, that in no wise lessens its value for adults. Every church sociable, supper, or bazaar has some of the project principle in it and can be used to create a fellowship of learning. Every needy family, dependent aged person, underprivileged group, if the concern of the church, becomes a possible project in which all who participate will learn. More will be said on this point in Chapter VII, where the adult organizations are discussed as adult educators.

MISCELLANEOUS WAYS OF ADULT LEARNING

It would take a book to tell all about how adults learn. Such books have been written about children,⁵ and no doubt the adult will receive his share of attention from the increasing number of educators now interested in him. These books will have chapters on the transfer of training, direct and indirect learning, learning through thinking and problem-solving, speech as an indication of learning, learning by mistakes, and surely somebody will insert a learned chapter on the much discussed, much maligned, much praised "Stimulus-Response Bond." In all these the Church is interested. This chapter can only mention a few points of remaining emphasis.

⁵ Freeman, Frank N., "How Children Learn." Houghton Mifflin Company, 1917.

How Adults Learn

The Church is foolish in its illusions concerning the transfer of training. Much of what it teaches in one situation is never reproduced in another, even though it ought to be. That is why an adult Bible class can subscribe heartily to the Biblical teaching, "Love your enemies," but become utterly perplexed in making any practical application of it. But training can be transferred. What is uttered from the pulpit may be reproduced from the washboard in the humble cottage; and what is taught in Bible class may give forth "a sound of gentle stillness" in the raucous cries of the Board of Trade. If it does, the law of the transfer of training is in operation efficiently. In brief that law requires three things: (1) opportunity to use the teaching; (2) suitable situation in which to use it; (3) will to use it. The difficulty of getting all three of these principles to work explains why there is so little transfer from the auditorium and the classroom to the market place and the home.

Of indirect learning adults will reap their share. Many will learn how to solve problems and add to their religious education thereby.⁶ Even the mistakes of adults, through a better sympathy from the Church, will teach them the more excellent way. Space remains to pass on an idea gleaned from Professor Overstreet. He says that "attention paid to

⁶ Wieman, H. N., "Methods of Private Religious Living." The Macmillan Company, 1929.

Toward Understanding Adults

the sharpening of our verbal expressions is attention paid to the sharpening of our minds.”⁷ When we begin to talk better we learn better; by giving attention to our speech, we increase our mental powers. There is a suggestion here for all those churches that have given up the art of testimony, class meeting talks, prayer meeting discussions. Some readers will shiver at the thought of going back to those days. Seriously, have they spent their force? In those meetings adults, many of them, gave attention to their phrasing. They told pointedly what God meant to them and skillfully spoke of the companionship of Christ. In so doing their spiritual comprehension increased. They were learning. The modern Church can with profit rethink the place of those passing institutions, the Methodist class meeting, the experience meeting, the prayer meeting. Have we found a substitute for what they accomplished? If they are not to be revived, has the Church a plan for motivating adults to sharpen their verbal expressions?

IMPLICATIONS

Adult religious education can supply deficiencies resulting from previous religious illiteracy. Our religious education screen is not fine enough. Too many children slip through. Consequently, they ar-

⁷ Overstreet, H. A., “Influencing Human Behavior,” p. 132. W. W. Norton & Company, Inc., 1925.

How Adults Learn

rive at adulthood without spiritual maturity. But the whole adult education movement is built upon "the gospel of another chance." Adults can learn and can recoup their adolescent losses; they can master new ways of living; they can achieve personality integration; they can be born again.

Adult religious education is essential for the Christian education of children and young people. Adults must teach young people, but they must keep learning if they would keep teaching. Youth cannot be "the hope of the world" unless the adult permits it. There can be no lasting and effective religious education of the younger generation without an accompanying and continuous religious education of their elders.

Religious education by group thinking is the most neglected area in the Church's program. Adults know how to listen; they know little about group thinking and discussion. Preachers and teachers know many things about the art of lecturing; they are less efficient in leading a discussion group into fruitful action. Adults maintain that they dislike discussion because it gets nowhere. They should learn its value and use it. 1

CHAPTER VI

MEETING ADULTS HALFWAY

The man who was compelled to go one mile but decided to go two thus met his adversary halfway; each had his own way. The adversary had his way by compulsion; the man had his by free choice. Neither obtained his full way but both met the requirements of the half way. If the adversary preferred to have the man leave him at the end of the mile, his preference was thwarted by the man's accompanying him on the second mile. On the other hand, if the man preferred not to go the first mile, his preference was nullified by the compelling power of the adversary. On the whole the advantage of the unusual incident remained with the man. He it was who changed a one-sided and awkward relationship, with one completely dominating the other, into a potential fellowship with neither dominating. By going the second mile he gained the place of strategy for further negotiations.

In this ancient parable there is a truth for the Church in its relationship to adults. The Church is dominated by adults. This domination is not always unjust and unwholesome; sometimes it is. But whether for good or for ill, the Church is dominated by the adults. Official boards, for the most part, consist of men over forty; the men at national

Meeting Adults Halfway

assemblies and conventions are to a large extent bald or gray-haired. Church budgets require assured incomes and checking accounts.

As long as the Church is dominated by the adults it is in the position of the man compelled to go the first mile. The means of regaining the strategy of the relationship is to go the second mile and thus meet the adults halfway. Does the Church wish to enlarge its program or try some new adventure and finds the adults opposing? The best strategy seems to be to carry out the present program as completely as possible—go the first mile—and then to adventure the new—that is, the second mile. Let some illustrations make this obvious.

ADJUSTING THE CHURCH CLOCK

Adults are fearfully "time-minded." And they are getting worse. One hundred years ago they enjoyed sermons of two hours' duration; fifty years ago they endured homilies of an hour; at present the preacher is fortunate who can keep them still for twenty minutes. It is time to rethink the Church's use of time.

At least twice a year the railroads issue new time-tables. In addition they have seasonal schedules to meet the convenience of tourists, campers, hunters, golfers, fishermen, excursionists, and travelers to Alaska or the Caribbean. But the churches publish one time-table, year in and year out: Preaching,

Toward Understanding Adults

11.00 A. M. (and 8.00 P. M.); Sunday School, 9.45 A. M.; Prayer Meeting (Wednesday), 8.00 P. M.

Some churches are trying to meet adults halfway on the time issue. In the summer hot season the morning worship is held earlier and is briefer. In communities where stores keep open late on Saturday night for the rural shoppers, adult Bible classes are held after the preaching service or at some other more convenient time. Where men and women live by the milking of cows, churches have found an evening service on Sunday filling the first requirement of the Fourth Commandment. Special groups in the service of humanity have not been forgotten. Some Protestant city churches offer religious meetings at convenient hours for nurses, street-car employees, and others. In all this the Church sins not. She is practicing the strategy of the second mile and restoring her ministry to many who had been passed by.

But Sunday clock adjustments are not enough. There are six other days for the Church to rethink. Through the development of a program based upon the needs of people and their time allowance, the Church can enlarge the educational, social, recreational, and spiritual ministries until the seven-day-a-week church is the rule rather than the exception. Fortunately, there are now numerous examples of this and the number must certainly increase. In this the Church will sin not but will permeate more of life with the reality of the spiritual.

Meeting Adults Halfway

CORRELATING MEETINGS

Men and women attend too many different meetings both in the church and outside. It is impressive to see the back page of a church calendar covered with scheduled events for the days of the week and the month. Since each event is an appointment with the church for several different people, there is much going and coming. Ministers and other official members weary themselves with committees and have little time left to do the personal counseling which Jesus made so fruitful a portion of his daily activities. Omit from the story the personal contacts of Jesus and the Gospels become mere shreds of their present magnificence. Unless the leaders in the churches can overcome the tyranny of stated and special committee meetings, their power with persons will decrease, even though the organization moves like big business. The church can thrive economically on committee meetings, but can it pay spiritual dividends?

Every pastor and official in a church admits the truth of the above statements even as he reaches for his appointment pad to check on the hour of the next meeting. But he is helplessly bound by the mechanics of the schedule.

Committee meetings are necessary, but many of them can be correlated with other church events, thus saving extra trips. To this end churches are meeting their adults halfway with the *church night* idea. It is too well known to need explanation; its

Toward Understanding Adults

obvious value should appeal to every church with a complicated program. Among the women the *all-day meeting* has proved popular. This serves the multiple purpose of combining missionary, social, educational, and social service activities. In churches adopting it the women have frequently federated the Ladies' Aid, Missionary Society, and other women's organizations into one comprehensive *women's federation*. This has prevented overlapping in function and loss of time. Still another gesture in correlation has been the *combined service*, a combination of the preaching service and the Sunday School. Hundreds of rural and village churches have reported success with this. It permits all members of the family to go and come together and accomplishes more in less time. If the principle of gradation is not too seriously violated this is an adjustment worth continuing. Recently, the *graded church*¹ has made its appearance. It has several forms, but the main features are the segregation of each age group of the church for a complete program of religious education, including worship. While one group is having a worship service, with sermon, another is engaged in class meeting or similar activity. The same rooms of the church can be used at least twice each Sunday, a huge financial saving. Under this plan the week-day activities of each age group are further correlated with the Sunday program.

¹ McCallum, W. C., "The Graded Church." Bethany Press, 1930.

Meeting Adults Halfway

To record the above as a few experiments among many is to give evidence that the churches are venturing far in trying to meet the vexing complexity of appointments. If they can prove that they are efficiently using the time now granted, it may open the way for asking more time from other agencies also engaged in educational work. The churches need more time, much more time. One hour a week for religious instruction is absurd. But no more time will be granted until the present church activities are better correlated and until their program becomes irresistible.

A COMMUNITY TIME CHEST

The community chest is the city's answer to over-appeal for philanthropy. Through this democratic device every accredited agency receives its proportionate share and confidence has been restored to generosity. Will the community time chest be the next step in the cities? There is an overasking for people's time. In sheer self-defense some genius must take command and ask the organizations to submit a budget of time as the charities have submitted their budgets of finance.

In a few communities the idea is already in operation. The plan is simple. Each organization which plans to bid for the attendance of many different people submits the dates of its major events to a central committee, which adjusts conflicts and distributes

Toward Understanding Adults

dates so that one big event will not overshadow another by proximity of time. In this the churches take an active part, and thus secure for themselves restricted nights, which permits the community to concentrate on support of a Brotherhood meeting, a lecture, or some other feature. Further coöperation under this general plan is secured by restricting certain nights of the week for the use of the organizations entitled to them. The community time chest would be another gesture in meeting adults halfway.

SHORT TERM COURSES

If the church can't have all the people for every meeting, it can have some of the people part of the time. The short-term course answers the demand of many adults for what they want to know. In this field the churches have lagged behind. Their program has been built on a twelve-month, year-in-and-year-out schedule. The church has contended that this is the true way to be about the Father's business. But even the Father's business requires adaptation to human need.

In the first place, leaders, so difficult to secure for adult classes, hesitate to sign up for life. They will sign for shorter terms. The churches have on their membership and among their constituency thousands of capable teachers who have some specialty. Leading a Bible class might be impossible for them and, for the class, quite fatal. But conducting a six

Meeting Adults Halfway

weeks' course in mental hygiene might prove a Christian awakening for both the misunderstood physician and certain adults who would enroll in his course. The lawyer, regularly absent from prayer meeting but deeply Christian, has a contribution to make on international relations which may remain wrapped in a napkin unless some church offers him an outlet for his talent, a talent that would gain other talents in a discussion group. Few teachers are equally capable in all parts of the Bible, but some could fit themselves to teach smaller portions of either the Old or the New Testament. It is singular that in a college or theological seminary the teachers must be specialists in either the Old or the New Testament, or even in smaller sections like the Gospels, while in the average Bible class the teacher is asked to teach the entire Bible.

Furthermore, by means of the short course a balanced ration of religious materials could be offered. This would offset the criticism now so frequently hurled against the adult Bible classes that they are not facing vital issues over wide enough areas. Naturally some adjustments would need to be made with the Uniform Lessons. Those adjustments are inevitable and the churches which now make those adjustments on their own initiative will help to create the patterns for future curriculum committees.

Just why the churches have not met adults halfway on this item of short courses is an enigma. Appar-

Toward Understanding Adults

ently they have not been educationally minded, for the principle involved is one of the soundest. Lest the idea be delayed by churches thinking it is too new to be tried, the writer submits that it has been tried and that it is one of the growing developments in adult religious education.²

PERSONAL COUNSELING

Earlier in this chapter it was mentioned that pastors ought to have more time for personal counseling. If the term is not clear call it "individual work." Under the revival program of the Churches countless people were trained to quote Bible verses in bringing the unsaved to repentance; they could pray and counsel with them; they could help to build them up in righteous living. These trained workers were known as invitation committees, prayer circles, altar workers, personal workers, and the like, to indicate that they were willing to approach their fellow men on the subject of personal salvation.

A few Communion churches continue this training, and in every denomination there are individual churches that specialize in it. The instructions to these workers were specific: The sinner is unhappy and unless convicted of sin and brought to repentance cannot be saved; the Bible is the Word of God, "sharper than any two-edged sword" and capable of bringing conviction to the sinner and comfort to the saint. Under

² Consult your denominational adult leaders.

Meeting Adults Halfway

the guidance of evangelists and pastors and many skilled lay leaders, the courage and fidelity of these personal workers were shown in tireless visitations in homes, ceaseless vigils in evangelistic meetings, and prayers without number. The value of all these efforts has never been estimated by man. Where these methods still prevail there can be no doubt of the sincerity of the workers, and the good that they accomplish has its reckoning. Even with the recognized achievements of the Sunday Schools of the past half century, there are thousands of people who have slipped into adulthood without a conversion experience worthy of the name. Certainly for these the Church has an evangelistic responsibility. But all of this needs an enrichment with a type of personal work that knows how to do two things: (1) Intelligently use the Word of God and similar means of grace. For these there can be no substitute. (2) Intelligently use the principles of mental hygiene.

Original human nature is quite the same as when Jesus looked upon man and knew what was in him. But it was not entirely original nature into which Jesus looked. He saw the deposits of Jewish and Gentile training, the overlaid traditions of men, the sure signs of social sin, and the overgrowths of pride, lust, and greed. He also saw, intermixed with that original human nature, the fruits of righteousness, which took the forms of the age in which they grew.

Toward Understanding Adults

Consequently Jesus ministered not only to the original natures of men but to their acquired natures as well. Both natures needed cleansing and forgiveness; both needed training for righteousness.

The older theology made little distinction between original and acquired nature. Nature was depraved and needed a Saviour; it was urgent for the Church to preach the news of salvation. The newer theology recognizes human nature as a mixture of that with which a man is born into the world plus that which comes from all his contacts with life. Whereas the older theology places its major emphasis upon the regeneration of original nature through the gracious act of God, the newer theology thinks of the grace of God as operating both upon the nature with which a person is born and the nature he has acquired. But since the acquired nature is more open to the eye of the Church, and since it is this nature which has been created by the battle with life, the Church feels responsible for this acquired nature and its forms.

No present-day theologian denies the necessity of God's grace to promote the rebirth of man's original nature. That original nature has a tremendous influence upon the nature which people acquire. But the theologian claims that the regeneration of original nature is not enough; the acquired nature needs attention.

Consequently the Church of to-day has assumed a double responsibility: (1) to pray that the grace of

Meeting Adults Halfway

God may come into original nature and turn it to righteousness; (2) to pray that the grace of God may come into acquired nature and turn it to righteousness and help to keep it righteous. The first of these responsibilities has been carried on in the past through the methods of mass evangelism and personal work with individuals. Its lessening emphasis is due to the restricted nature of its ministry. It did not do enough for people. Effective as an agent in the conversion of men, it failed to provide for their continuous growth in grace. It was like a surgeon who knows how to probe into and cut out the cancer but is untrained in restoring health to the tissues and vitality for new growth. The new emphasis requires that the Church shall not neglect the former but that it shall give more attention to the latter.

The contribution, therefore, which personal counseling can make to the spread of the gospel is in the field of acquired nature. To look with discerning eye into the soul of twentieth-century man and see what is there; then to minister to that soul as a great Physician treated first-century people, that is the gospel for to-day.

Is the Church prepared to do personal counseling? No, not yet. Surveys indicate that a very few ministers in each Communion see the significance of it and realize its relationship to the full gospel. These few are attempting cautiously to guide their way into the fields "white . . . unto harvest." There

Toward Understanding Adults

can be no doubt of the ripening fields. The unbelievable growth of Christian Science, New Thought, Unity, and similar sects should teach the Churches that men and women are seeking for something to make Christianity real. Remember that these are adult religious movements. They were not organized around children who grew up in their doctrines. They began with adults; their children may dissipate their doctrines. But if the Church remains complacent as temple after temple is reared by the sects, let it be aroused by the need within its own doors: broken homes, twisted mentalities, dwarfed personalities, pleasure-mad dowagers, narcotic-soaked men and women, and all of those who grow more and more perplexed as the pressure of making a living squeezes the soul into dryness. The officers of the church may be content with an hour of preaching Sunday morning; but there are others who need to sit down with the pastor or other trained leader and hear the old refrain, "Come now, and let us reason together."

How shall the churches proceed? Begin by reading.³ Try the simpler procedures first. Organize one of the adult groups to make this a special study. Survey the congregation to discover professional men and women who in secular lines are already doing much personal counseling in a limited field of acquired

³ De Schweinitz, Karl, "The Art of Helping People Out of Trouble." Houghton Mifflin Company, 1924.

West, Paul V., and Skinner, Charles E., "Psychology for Religious and Social Workers." The Century Company, 1930.

Meeting Adults Halfway

nature. The lawyer, the physician, the teacher, the social worker are daily counseling with people on particular problems. This professional group is the most potent nucleus around which to build the counseling service. Add to these the members of the church who are skillful in the use of the Bible, in spiritual visitation, in bringing comfort in sorrow and distress. From the start, keep the harmonious working together of those who can best use the newer methods with those who know only the older.

Thus and in other ways may the churches meet more of their adults halfway.

IMPLICATIONS

The older and the younger generations should have more projects in common. Gradation into age groups is essential for one phase of learning; it must be supplemented by correlation among the age groups for the complete act of learning. Ancient education was a group process, the older and the younger sharing together. Modern education is also a group process, but the groups are rigidly separated along age lines. Let the Church see to it that this process does not defeat its own purposes by denying the child the coöperation of the parent, the parent the stimulation of the child, and the correlation of both in some common adventure in learning.

Adults need individual attention. Why is the Church so infatuated with mass movements? Is it

Toward Understanding Adults

to save more? But the saving process has its individual aspects as well as its mass movements. There is a face-to-face relationship that wins the world one by one. The Church should do more of personal counseling.

The necessity for adult conversion has not gone out of date. If the religious program of the churches were one hundred per cent efficient, practically every child enrolled in the Sunday School would later unite with the Church. Furthermore, all adults would continue to remain members of the Church School. Unfortunately, many children drop out of the Sunday School without experiencing anything like a conversion. Later they unite with the Church. For them a conversion experience is vital. A program of religious education assumes a place for conversion.

CHAPTER VII

ORGANIZATIONS AS EDUCATORS

In the United States the Church has been prolific in spawning organizations for adults. Even a partial listing is terrifying in its complexity: Bible classes, forums, discussion groups, men's clubs, women's clubs, Brotherhoods, Missionary Societies, Ladies' Aids, athletic clubs, bowling clubs, tennis clubs, golf clubs, employment agencies, temperance and reform societies, Parent-Teacher Associations, orphanage and hospital guilds, luncheon clubs, visitation groups, deputation teams, reading circles, evangelistic teams, business women's clubs—all these inside the Church. Outside, there are many by similar names and for similar purposes and still others with dissimilar names and purposes.

The same thing occurred in the Church for children and young people. Organizations multiplied until the child was lost to the Church because of his allegiance to his organization within the Church. To correct this, the recent correlated age group programs have been projected. These are not rivals to the older character-building agencies, such as the Boy Scouts, Girl Scouts, and Christian Endeavor. Many churches continue these organizations, but they are now *a part of* the church program instead of *apart from* the church.

Toward Understanding Adults

Multiplicity of organization is not necessarily an evil. The evil comes in the overlapping of functions, the absorption of human energy dissipated on machinery, and the lack of any educational result from all the effort. First, last, and all the time, the churches are engaged in Christian education. Every church is a potential school in Christian living. On this basis an organization must be asked to justify its right to live. This does not mean that social and recreational organizations within the church are to be ousted. Christian education is so broad in its use of human values that there is room for many types of expression. But education is too expensive a process to squander on unnecessary and time-worn machinery, even though that machinery has been blessed by the church. How can the church rethink its organizations?

WHAT ORGANIZATIONS ARE NECESSARY?

Each church must decide for itself what to create, what to keep, what to scrap. Some organizations are indigenous to certain religious groupings. Mention the Brotherhood of St. Andrew and you think Episcopalian; Knights of Columbus recalls Roman Catholic; anything with the name Westminster must be Presbyterian; and Wesleyan usually means Methodist. Other organizations have their abode among several different religious bodies: Ladies' Aids are everywhere; the Women's Missionary Society

Organizations as Educators

knows neither race nor color ; Brotherhoods are inter-Church. Once an organization has been adopted by or born into a Communion it looks like sacrilege to disown it. It was probably conceived in prayer and born amidst great rejoicing as a messiah to lead adult Church members out of their bondage, lethargy, and indifference. Its further messianic functions were to find all the lost sheep of the house of Israel, gather them into the fold, and put them to grazing. Frequently it was expected to be "a light to the Gentiles." This has been the history of every Church organization.

It is well that the Church has been eager to enlarge its program. The problem is to get it to dispense with an organization that has finished its course. God took Moses when his work was done, and hid him so that the Israelites would not enshrine his body and make a mecca of his tomb, but move forward across the Jordan. Churches lack courage in disposing of their old organizations when the new are needed to lead them into their promised land. Below is a diagram which some churches have used to discover needed information about their adult organizations. This crosshatch device will reveal the following: (1) number of adult organizations in the church; (2) activities of each organization; (3) overlapping of functions; (4) omission of activities or organizations that ought to be added to the Church.

Toward Understanding Adults

ACTIVITIES	ORGANIZATIONS										
	Adult Bible Class	Men's Brotherhood	Women's Miss. Society	Ladies' Aid	Forum	Parent-Teacher Assn.	Reading Circle	Prayer Group	Visitation Group	Mothers' Club	Employment Agency
1. Bible Study											
2. Missionary Education											
3. Social Service											
4. Recreation											
5. Personal Counseling											
6. Parental Education											
7. Temperance Teaching											
8. Visitation											
9. Et cetera											

There can be no possible misunderstanding in taking this preliminary step. It is simple to do and its findings are easy to read. It is basic to all efforts in answering the question, "What organizations are necessary?"

The next step is to compare the findings from the diagram with some standard for adult religious education.⁴ This will discover at least two things: (1) whether there are too few or too many organizations; (2) whether the activities are correctly proportioned and of sufficient scope. No church should claim an adequate program for adults until some

⁴ See "A Proposed Standard for Adult Religious Education in the Church," International Council of Religious Education, Chicago, 1929. Price, 20 cents. See also the new "Program and Study Guide."

Also consult denominational departments of adult religious education.

Organizations as Educators

such survey has been made and the program tested by an acceptable standard.

MAKING THE ORGANIZATIONS EDUCATIONALLY MINDED

The Spirit finds it hard to dwell in "temples made with hands"; much more does it chafe at its confinement in organizations. But without them we can do nothing. When a church has determined what organizations are necessary, it is ready to prove their worth as channels for the living gospel to men.

Many of these organizations are manned by officers who find great joy in the prestige afforded them by the position. They lament outwardly the awful responsibility of keeping the organization true to purpose, but inwardly they rejoice in the burdens. These officers are legion. No figures suffice to convey the magnitude of church officary elected annually to manage the varieties of church organizations partially listed at the beginning of this chapter. Probably these organizations will be no more educationally minded than their leadership. This leadership has usually been trained within the organization and has difficulty in making a constructive criticism of its own parentage. Like the self-made man who has as his favorite verse of Scripture, "Remember . . . thy Creator," so the "organization-made" officer knows no other way. Such leaders need sympathetic help and understanding. What can be done to help them?

Toward Understanding Adults

To be educationally minded is to be Christ-minded. It labors the point even to state it. Christ was a teacher and his method was educational. But the Church has set up a quarrel between education and religion, even as it has made unnecessary trouble between science and religion. By many education is accused of taking the heart out of religion. Such see no good in the present emphasis upon making the Church educationally minded. They resent it.

It is hoped that the majority see it otherwise or can be brought to accept the principle. If it can be proved that present-day Christian education is concerned with conversion, evangelism, and growth in grace, as well as Christian nurture and the teaching of religion, perhaps the difficulties will lessen. Present church leaders are wary of the new vocabulary which they see in some books. Instead of being "born again," educators talk about "nurture"; "regeneration" has been displaced by "catharsis"; "conviction of sin" becomes a "psychosis"; and "sin," with its awful former connotations of judgment, may now be no more than a "glandular disturbance."

It is better to admit at once that some religious educators have drunk too deep at the effervescing fountain of behaviorism. It has gone to their heads. The Church is right in concluding that the heart has gone out of such religion. It was never in it. Why the genuine should suffer with the spurious has never been fully explained. Uncle Sam's coinage circulates

Organizations as Educators

well in spite of a few thousands of counterfeit bills. No one accuses the millions of good money because of the thousands of bad. If the adult leaders were more thoughtful and more charitable they would not conclude that religious education is a counterfeit of religion. The evidence is otherwise. Religious education contains the hope—many think the only hope—for vitalizing twentieth-century Christianity. After slightly more than a quarter of a century since the first course in religious education was taught in an institution of higher learning, the movement is just under way. Its mistakes have been made in borrowing too much from untried, adjacent fields. Now it is beginning to find its task within the Church and to adapt itself to creating methods for the better interpretation of Christianity, the better mediation of the power of God to the heart of man.

The leaders of adult organizations have an obligation inherent in their position which they cannot ignore. They must give intelligent leadership. To them the members look for guidance; to them the churches look for results. A church cannot go around its organizations; it must go with them. Unless they become educationally minded—equivalent for Christ-minded—the church remains helpless. To paraphrase a well-known saying, "A church is no stronger than its organizations."

For those who are willing to examine themselves the following brief score card has been printed.

Toward Understanding Adults

SELF-EXAMINATION TEST FOR ADULT ORGANIZATIONS

1. How old is this organization? Was it born in our denomination or adopted?
2. What was its original purpose?
 - a. Is it carrying out that purpose to-day?
 - b. Is that purpose in line with present needs?
3. Is this organization needed in this church?
 - a. Is it carrying on the activities it is best fitted to perform?
 - b. Is it usurping activities which could be better handled by another agency?
 - c. Is every activity tested by its ability to meet human need?
4. Is this organization loyal to the local church?
 - a. How is this loyalty shown?
 - b. Is the local church using the organization primarily as a money raiser?
 - c. Is the local church using the organization primarily as a recruiting agency for church membership?
5. How does this organization relate itself to other organizations in the local church?
 - a. Is it coöperating with other adult organizations?
 - b. Is it exercising actual guidance to younger groups?
 - c. Is it willing to disband if it can be shown that it is not needed?

Organizations as Educators

6. Is this organization educationally minded?
 - a. Are the meetings thought of as educational opportunities?
 - b. What can a member of this organization actually learn by attending its meetings and participating in its program?
 - c. Does the denominational program of religious education function through this organization?
 - d. How are the leaders learning?

THE EDUCATIONAL SIGNIFICANCE OF THE ADULT BIBLE CLASS

The adult Bible class is often a church within a church. Under strong leadership, and with a program that gives some outlet to adult capacities, the class is apt to be more satisfying than the preaching service. It then becomes anathema to the pastor.

Many recent writers on religious education put a big question mark in sight when the adult Bible class is mentioned. The impression is gaining adherents that the Bible class is a noneducational institution, confirming as many prejudices as it allays, laying more problems on the table than it solves, and spending more time studying the map of Palestine than it devotes to its own city's woes. Like so many other hasty criticisms against the Church, facts founded on careful research are lacking. The Bible class may be as inefficient as is charged; perhaps it

Toward Understanding Adults

is worse than that. But until it has been carefully studied more sober statements should prevail.

The writer will not create more confusion on this issue by making exaggerated statements in praise of the class. Its real worth he does not know. Sunday School statistics indicate that one adult out of ten in the United States is enrolled in a Bible class. That means about five and a half million men and women. Whether this has any significance for religious education depends on what is happening to the thinking and attitudes of those enrolled. As an educational opportunity of the first magnitude it cannot be passed by.

The International Uniform Lessons are almost universally adopted by these classes for their Sunday study. The lecture is the method of presentation, followed by class comments. Discussion on the level of coöperative thinking is rare. Variety of teaching method seems not to appeal to the classes and the leaders. A successful business man is generally the teacher, though ministers often consider the opportunity with the adults too good to pass by. Among the women the leader is apt to be a leisurely matron, well versed in Bible knowledge and faithful for decades at a time.

To the writer the adult Bible class makes a peculiar appeal as *the* educational opportunity for the Church. Granted that the institution is conservative, slow to adopt better educational procedures, and

Organizations as Educators

studying a limited area of the Bible, the observation stands that the Church has no group of higher stature within its membership. If the Church is ever to take religious education in earnest, and if adult education is to change some of the present disturbing conditions, the members of the adult Bible class are awaiting the call. Let the Church think thrice before condemning these five and a half million men and women as obstructionists. It was they who formed the bulwark of temperance reform a decade or two ago, and there is hope of their taking the leadership in the Church's present efforts to meet threatened world catastrophe. Their possibilities should be discovered, their leadership stimulated. Perhaps, like Esther of ancient days, the adult Bible class has "come to the kingdom for such a time as this." But it must study a wider range of both the Bible and to-day's issues. It must put more emphasis upon the laws of learning and check itself on its power to change its millions into constructive Christians. Let somebody search out its possibilities!

WOMEN AND RELIGIOUS EDUCATION

In missions, church efficiency, Biblical knowledge, Christian service, informed churchmanship, regular church attendance, and perhaps certain other items, the women outrank the men. Their church work is done principally through two venerable organizations, the Ladies' Aid and the Women's Missionary Society.

Toward Understanding Adults

Both have educational standing of merit. The Ladies' Aid has carried out projects ranging in variety from roofing the church to buying a baby buggy for the manse, and from shipping barrels of clothing to making layettes for the hospital ward. Few churches have ever thought of this organization as having an educational mission. But its projects offer more opportunity for effective religious education than study groups which may know but do not do.

If the board of religious education in the local church would begin to think of this organization as competent to carry on high-grade projects and relieve it from so many bazaars that are little better than street carnivals, it would be better for the church. But the church treasury needs revenue and the Aid sighs and goes back to the kitchen.

Of the Missionary Society all observers agree that without it the missionary motive would run low. Unreservedly, it can be held up as a good example of religious education on a wide scale. The new day asks this organization to correlate its missionary education with the unified educational program of the church. Furthermore, the women are invited to enlarge their outlook and think of the whole educational task of the church. In some denominations this is being accomplished by a joint committee composed of leaders of women's work and representatives from the Board of Christian Education. Together they plan many movements in Christian education.

Organizations as Educators

THE NEXT STEP FOR ADULT ORGANIZATIONS

To synchronize the major efforts of the church is the next step for the adults. There are some things that will not be budged until all push together.

In every denominational headquarters the leaders are submitting their yearly programs to one another with the hope that the big points in each program may be emphasized simultaneously. To illustrate: the Board of Foreign Missions, the Board of National Missions, and the Board of Christian Education have individual programs for the Church's adults. In these programs there are some common emphases. Each must raise money, each is interested in missionary education, each promotes study classes, each issues literature to be read. By coördinating their efforts they make a united approach to the Church, with better results. This plan is adaptable to the individual church. Each adult organization should submit its yearly program to a cabinet or central committee. If the major emphases are synchronized, the impact on the congregation will be sufficient to move it. But if one society attacks an issue in January, another in March, and a third in November, the result is a weakened church.

In binding the organizations together the pastor is a necessary coöperator. Through his suggestions the major issues confronting the church can be introduced into the yearly program. He is in touch with the time schedule of his denomination and he knows

Toward Understanding Adults

when the greatest momentum can be secured. He should also know that these organizations are his greatest allies for accomplishing the work of the parish. When a new task is to be done, some pastors build a new committee. Wiser ones utilize an existing organization unless it is hopelessly inefficient. Many churches are lamenting their inability to do big things while their organizations are idle, waiting to be used. Certainly the path of religious education for adults leads through the organizations.

IMPLICATIONS

Adult ignorance of Church organization, missions, and other essential factors of modern Church life can be corrected only by building up a sense of value in them. The day is past when adults can be coerced into supporting enterprises whose value is not apparent. They may squander a fortune on stocks and bonds that are worthless, but the gambling spirit does not entice them into an investment in foreign missions. That investment must appear gilt-edged. Let the Church keep up confidence in its enterprises. They are gilt-edged. But they need to be sold to the congregations.

Adults can learn readily any vital church program. Men and women are more adjustable than leaders think. The trouble is with their obstinacy, not their adaptability. And their obstinacy is a ruse to cover up their lack of interest. Make a church program

Organizations as Educators

interesting, make it valuable, and at once it appeals. In the carrying out of the program adult learning takes place rapidly. If church programs were *causes* to stir people into action there would be no complaint about adult lethargy. The educational value of a cause has been demonstrated too often for argument.

All organizations within the church must be judged by their contribution to individual spiritual growth as well as by their program of activities. It is said of many church organizations that they exhaust the members instead of developing them. The measure of an organization is what it is accomplishing for the members that belong to it. If they are growing spiritually, the organization is legitimate.

Each adult must be trained to do one or more specialized religious tasks heartily. Moses, when he was eighty years of age, made many excuses, yet God taught him to work. This the church can do for listless adults. It will take personal effort, patience as with a learning child, trial and error until the right task is found for each. But it is the only way that adults can make improvement.

The adult Bible class must become educationally minded. This will not mean spiritual sterility or intellectual snobbery. It will mean a different approach to Bible study. As the Word of God the Bible will be studied to recover the original experience which men and women had with God. That experience will help to enrich and control present living.

CHAPTER VIII

ELEVEN O'CLOCK SUNDAY MORNING

Eleven A. M. of the first day of the week is when men go out to worship. At least there are more churches with open doors, more ministers with tuned voices, more choirs with prepared anthems, and less conflict with the time schedule at that hour, than at any other of the one hundred and sixty-eight in the week. At eleven o'clock the church collects the major portion of its gifts, and on this one service expends more money per capita than on any other feature of the whole program. For this hour the preacher sweats more blood in sermon preparation than he loses in agonizing over the world's woes, for by his sermons is he judged. For this hour the paid choirs and soloists hunt over the catalogues of the centuries to find some new-old way of singing praise to God. For this hour janitors dust and sweep, ushers practice their parts, and costumers and haberdashers seek new colors fittingly to robe the pilgrim who ascends "into the hill of Jehovah."

Eleven A. M. of the first day of the week is the only church contact for millions of North America's churchgoers—which means that this is as close as they ever get to the preacher; this is as much as they see of church activity; this is their only hearing of the gospel; and this is their only

Eleven O'clock Sunday Morning

contribution to the Kingdom of God. In this hour they draw their conclusions regarding other Christians from what they see of them, and in this hour they accept their only opportunity for the worship of God.

Attending the eleven o'clock service on the first day of the week is what Americans call "going to church." The hour previous when the Sunday School is in session is not popularly considered churchgoing. Neither are week-day church activities so catalogued. To miss the other functions may be a slight misdemeanor but to absent oneself from the morning worship is a major sin of omission. It is noticed by the preacher, by the choir, by the church officers, and by fellow members. It is the first indication of indifference and neglect of one's spiritual duties, and to resume or begin church attendance is a certain sign of interest and growing spirituality. More calls are made by the pastor and church visitors in the interests of church attendance than for all other purposes combined. By both Protestant and Catholic Com-munions church attendance is the spiritual barometer. They know how fruitless it becomes to issue membership statistics as evidence of church vitality. The feet that pass over the temple threshold make the only sound which critics will hear. Unless the people come to church the churches are waning.

A counter offensive has been launched by the church statisticians. Realizing that a comparison of

Toward Understanding Adults

membership rolls with morning attendance has been disastrous to church prestige, the record keepers have begun to count weekly attendance at all church functions as a truer estimate of church life. The Sunday School, committee meetings, women's societies, church nights, and club activities, when added together, make a handsome total. "Judge the church by all of these," say the tellers, "and you will see that the church is not so badly off. Perhaps church attendance at the preaching hour is slightly less, but the church is more than preaching. It is ministering seven days a week to man's varied needs."

Is all of the foregoing irony or sober fact? It is sober fact. Eleven o'clock on Sunday morning has become the leading issue in Protestant churches. They are asked to justify themselves on several counts: (1) Is the proportion of money spent on this one hour commensurate with the returns? A church that seeks and sweeps in every corner to find enough money to finance the educational program will willingly write its check for twenty-five to fifty dollars to pay for one sermon. (2) Is the music which means heavy drains on the church treasury, and for which a total of ten to fifteen minutes is given, worth the denial of musical training to the hundreds in the Church School who are left to sing religious jazz from paper-covered song concoctions? (3) Is the minister to put nine tenths of his energy in preparing for and maintaining this hour when he

Eleven O'clock Sunday Morning

is compelled to leave the weightier matters of his parish until a convenient season? (4) Can the attendants "learn" Christianity, so as to practice it, from this one contact with the church? (5) Is the "enrichment" of worship now the rage among ministers a move to meet the fundamental needs of worshipers or is it merely an effort to stimulate the jaded spirits of overstuffed churchgoers?

These are mean questions, and no one who loves the Church should ask them unless they are pertinent. They are asked by the Church's friends, not by her caustic critics. The eleven o'clock hour is the adults' trysting time with God. It is they who must answer these questions, and face all the implications growing out of them. Adults must worship. Deny them the privilege of open assembly and they will seek the catacombs of the earth. Or they will

"take the wings of the morning

And dwell in the uttermost parts of the sea"

where they can worship God in peace and in their own fashion. Eleven o'clock will remain as the high time for worship. The issue is its *use*, not its abandonment. In this effort to understand the Church's adults, leaders should try to place themselves in the pews where adults sit soberly and patiently waiting for the signs of the presence of God in his sanctuary. Such leaders will face the following questions and try to answer them.

Toward Understanding Adults

WHY DO PEOPLE WORSHIP?

There is but one answer: in worship people meet God. Conversely, if they fail to meet God they do not worship. If this fundamental fact is kept before the churches it will do more to orient them to the true spirit of worship than all other learned pronouncements on the subject. The pulpit may feel the necessity of digging deep to lay a philosophical foundation for belief in God. Profound words may convey the concepts. But the average Sunday morning churchgoer is naïve enough to pass by all these efforts and be satisfied with "a sound of gentle stillness." In that stillness he meets God.

Among Protestant worshipers there is much confusion as to God's habitat. The Roman Catholic is trained from infancy to the miracle of the mass and for him God is more easily localized. Not only is God to be found in his house but in a particular place in the house. Yonder where the special red light is burning, there he is. The Protestant is familiar with the name, "God's house." He knows that it has been sacredly set aside through dedication. Often a peculiar awe accompanies his entrance thereto. More often this is absent and he looks elsewhere about the house for God. Few Protestant churches have formal altars to localize God. Still fewer retain the old mourners' bench or other device for localizing God. Even the pulpit, with the Holy Bible thereon, is used for so many other purposes that its sanctity is gone.

Eleven O'clock Sunday Morning

The preacher dresses like any other man or, if he wears a robe, uses it for purposes which have never been fully clear to the Protestant worshiper. Consequently, unless the total service somehow combines to produce the feeling of "God's presence," the would-be worshiper goes and comes unsatisfied.

Shall Protestants clear this confusion by trying to localize God? Shall they be trained to think of God as in the Bible or about the altar? Shall they think of him as drawing nigh at the time of the pulpit prayer or during the choral offering? Is the collection of money, with its placement on the Communion table, "a sweet savor" where God can best be localized for worshipers? Is the sermon the high point of Protestant worship, and shall this be where people meet God? Or may congregational singing ask for the honor of his presence?

Protestants will not localize God. How, then, will they find him? Answer: Each worshiper must find him for himself. But he must be helped to find him. If as a child the Protestant catechumen had been trained to meet God in all the contacts with the church, as an adult he would not have to meet this struggle. There is a way to teach God's presence in the architecture of the house, the order of the service, the praise and prayer, the reading and preaching, the assembling of the worshipers, which permits one to meet God in many ways. Just as a person is versatile and has divers ways of revealing

Toward Understanding Adults

personality, so has God. The whole service of the hour of worship ought to speak forth the versatility of God. If the poet finds in nature her "various moods," ought the preacher to portray God as less than nature?

This meeting of man and God is the essence of worship. The different parts of the order of service ought to reveal the rich personality of God.

HOW IMPORTANT IS THE ORDER OF SERVICE?

Books on worship are appearing in such numbers that the last preacher on the frontier has been pricked into activity about his order of service. The doxology may be lustily sung after the benediction or appear anywhere down to the opening praise of the congregation. New and strange words appear, bidding the congregation rise at this asterisk, remain sitting in silent prayer at another one, and join heartily in the response at the next. A psychological formula all but guaranteed to produce God at just the right moment is the burden of some of these books.

Those who write books ought not to throw stones at other authors. It makes such convenient ammunition for return shots. But the question is repeated, How important is the order of worship for the worshiper? In all this "enrichment" or worship who is getting richer? Is it the preacher, because he has an opportunity to appear more frequently and to

Eleven O'clock Sunday Morning

take time which is denied him in the sermon? Is the musician getting richer? Or is it the worshiper? Enrichment of worship ought to mean for the worshiper more of God's personality revealed. Anything introduced into the order of service which fails at this point fails utterly. Let everyone who sets out to enrich worship wait until he is sure on this point. If this enrichment makes God mean more to the worshipers, it is good; if it does not, it is refuse, even though it be dug out of the sacred tomb of the centuries and reproduced as a relic of primitive Christianity.

The leaders of adult worship need not be stampeded into the adoption of everything which comes out under the caption of a new and more efficient order of worship. They are under compulsion to scrutinize all that they have been doing and all that they are asked to do and see how completely God is shown forth. Alongside this criterion some lengthy and formal orders would shrivel into nothingness; some simple ones would grow great. Some old forms would vanish with the new; others would certainly remain. The placement of the various parts would have less significance. God is not offended if one of his friends happens to praise him before making a confession of sin. Nor would he be seriously alarmed if the congregation should break into singing before the organ had offered the prelude or the preacher had extended the call to worship.

Toward Understanding Adults

The writer knows the value of a good order of service. He is grateful to the authors who have been rethinking the Church's practices. He believes that there is no more useful field for research and experimentation. But as one who is trying to understand these worshipping adults he must ask the previous question, How important is the order of worship if the worshiper misses God? or if he gets a tiny glimpse of him for all his effort when he might meet him face to face?

"LET US PRAY"

Eleven o'clock on Sunday morning always contains the invitation to pray. The invocation, the offertory, the pulpit prayer, the prayer after the sermon, the benediction, the invitation to silent prayer, and some of the songs are all prayers. Thinking of the adults present when this invitation is given, what are they expected to do?

As an element in worship prayer should be one of the most intimate meetings with God. It must be judged on this score. The beauty of the preacher's vocabulary of prayer, his quotations from sacred writings, even his memorization of venerable litanies cannot atone for the simple prayer which permits each worshiper to bow in the presence of God. No formula of prayer can secure God's presence. But the contrite heart God cannot resist. There are ample books describing the architecture and function

Eleven O'clock Sunday Morning

of prayer, also the variety of forms. The reader who would make a study of all that prayer may do for worshipers must consult these. The purpose of this paragraph, and the following, is to invite consideration of the participation of the congregation in the eleven o'clock prayers.

Obviously, this is not the hour for the private devotions of the preacher. Unless he can take the majority of the worshipers with him, he should keep quiet. Unless his language directs attention away from himself and toward God, it is near blasphemy. He should check himself rigidly as to time. Three minutes is the extreme length. Jesus' all-night vigils were private devotions, not public performances. The books say that it is a difficult thing to pray in public. They are right. What adults want who come to worship is the opportunity to pray. This can be granted them only as the leader constantly checks his prayers against the needs of the people. And if Protestantism has trained its adherents to listen instead of to pray, it has the duty of reteaching the place of the people in the public prayers of the Church.

WHAT ABOUT THE SERMON?

If Protestantism has been negligent in teaching people to worship, it has been swift to instruct them to know good sermons. And now the question keeps arising, Is the sermon an element of worship? There

Toward Understanding Adults

is a quite unanimous agreement that it is. If so, the sermon must be judged by its ability to reveal God to the worshipers. The prayer permits the meeting of God in the intimacies of personality; the sermon portrays God as the great Counselor of man. Here God and man meet to talk over the issues of the universe. God inquires after the doings of his children: Are they living together in peace? Are the stronger bearing the burdens of the weaker? How are they managing the gold and silver ore dug from the recesses of the deep? Does pestilence stalk in the land, and is there famine anywhere? Are they growing into the "likeness, after his image"?

Preachers quarrel much among themselves over the content of their sermons. Some insist that they must be Biblical; others, that they must meet human needs with up-to-date factual material gathered from the sciences and philosophies of the times. And there are those who try to combine these. One minister is heralded as a great preacher because he has always stuck to exposition; his neighbor shares an equal notoriety because of his ability to interpret the times and rate as an authority in sociology, philosophy, and industrial democracy. What about the adult in the pew—the consumer of sermons? It is not easy to get him to express himself so that the preacher can understand him. He has been asked time and again to tell plainly what he wants in a sermon, and the most he can say is that he wants "reality." He

Eleven O'clock Sunday Morning

wants the preacher who speaks to be genuine as a human being; and he wants the message, regardless of its name or homiletical genealogy, to be a genuine revelation of the purpose of God. Convince him that what the preacher says is also what God is saying and he girds himself for any conflict. This has been proved too often for refutation. The pews that hear God speak become the army of the Lord.

Preachers ought to know whether they are preaching the gospel of God without quarreling about it. The criterion is not how many times God's name is mentioned or Christ's Saviourhood proclaimed. Neither can a gospel sermon be judged by the yards of Bible quotations or the pious phrases which put worshipers to sleep. Many good men with talents are wasting them by trying to mouth over religious shibboleths and call it gospel preaching. We may go farther and say that gospel preaching is not always known by doctrinal labels, though many adults are lulled into security if their preacher gets labeled with one or another of the "stickers" that have been placed gratuitously on nearly every minister. The gospel criterion for gospel preaching is better to follow, even though harder to use because it takes a long while to measure some men who preach. But Jesus said that "by their fruits ye shall know them," and he was willing to wait and let every preacher and every sermon stand that test. We have discovered no better standard for judging preaching.

Toward Understanding Adults

The sermon, then, may deal with the past, present, or future. It may discuss Bible, literature, science, and history. Its illustrations may be drawn from life or from parable. These are not the essential differences. It is the emphasis, the attitude, the Christian philosophy, which pervades the utterance. The adult wants to keep his perspective amidst the clash of past with present and present with future. Out of the past he wants to know why it did what it did. If he can learn that, perhaps he can do what he ought to do. He is suspicious of those teachers who tell him to look into the past as into a mirror. He doesn't observe Amos or Isaiah or Jesus using their past as a mirror. They seem to have had telescopes that pierced the future. But he notices that they also pointed those telescopes toward the past before they surveyed the future. He is anxious to discover some philosophy of history that is concrete without bias and profound without abstruseness. If the preacher can preach such a philosophy he wants it, and it will take no artificial stimulant to create his desire. Wherever a pulpit proclaims a gospel that gives perspective, adults stop to listen. They return to learn. They learn to wrestle with the issues of to-day and become the Church of the living God.

Protestantism cannot dispense with the sermon. Worship cannot. It is the counsel of God to men when at its best, and happy is that preacher who stands for God in such an ambassadorship.

Eleven O'clock Sunday Morning

IS ELEVEN O'CLOCK ENOUGH?

It is not. The full gospel cannot be proclaimed between eleven and twelve on Sunday morning. Adults who have habituated themselves to considering attention for this hour their contribution to the Kingdom of God are ready for a revival. There are other hours on Sunday which claim their allegiance and there are other hours of the six days of the week for specialized religious activities. In addition to worship, adults must study; they must meet in smaller groups; they must engage in projects where Christianity wrestles with the powers of darkness. But eleven o'clock on Sunday morning is entitled to remain as the outstanding hour of the week. Into it should be put, not less effort, but more.

To ask that it be made educational is to heighten its interest. The educative process is always interesting. The leaders responsible for the worship of this hour should never content themselves until they have made every moment vibrant with the expectancy of God. They should spend less time in inviting people to attend church and much more time in preparing people to understand the ways by which God makes himself known to men. For those dull ears and eyes who see and hear God only in the great catastrophes of life, they should sharpen their vision and hearing by training them to know him in the soft silence of the hush before prayer and the stern counsel of the thunder of the prophet proclaiming,

Toward Understanding Adults

“Thus saith Jehovah.” Used in this way eleven o’clock becomes the pivot on which the Church’s program swings in all directions and unto all men.

IMPLICATIONS

Worship is the church’s greatest asset in religious education. There is educational potency in true worship. But the present rage for enriched worship often misses the mark. Efforts should be made to train the church constituency by giving individuals and groups participation in the planning and acts of worship and by relating worship to living.

There is no preaching without learning. Preaching is one of the elements in the religious education of adults. Unless people are learning Christianity, the preacher is not preaching Christianity. Preaching is judged by its fruits.

Adults have not lost respect for prayer; their lessened praying is due to lack of purpose. True prayer is one of the most natural responses to God; artificial prayer is hard to learn. God must be real to people who pray. He becomes more real as people pray more. Let prayer be directed to a purpose and it will do two major things: the purpose will be enlarged; God will become better known.

Adults believe in authority. The emancipation of the adult has not been by escape from authority. It has been by trading poor authority for better. A recent writer has said that numerous people think

Eleven O'clock Sunday Morning

they are living without authority when in reality they have exchanged good authorities for those less good. It is the object of religious education to enlighten men on the reliability of authorities.

CHAPTER IX

CREATIVE LEADERSHIP

There are two types of leaders, the noncreative and the creative. The former are more numerous than the latter, and have bigger voices. In the manipulation of propaganda they are masters. In the control of mass thinking they are past masters. Adults need to know the difference between these and to learn the secret of following the one type of leader and disclaiming the other.

If a leader is known by his followers it is not to the credit of this generation of adults that so many of them have chosen to follow the noncreative type. Is it because they are hungry and he offers them stones that look like bread? Is it their thirst which he promises to quench without their drawing from the deep springs? Is it their weariness to which he offers the quicksand bosom of rest? There must be some enticement, for the restless crowds are surging where the lurid leader stands. Shall we blame the leader? Shall we chide the crowds? Both are usually sincere. The noncreative leader is sensitive to suffering and need. He wants to do something on a grand scale. Where others have helped hundreds he hopes to succor thousands, perhaps millions. With the wail of human woe in his ears he goes off to the wilderness to prepare himself. The Tempter comes, offering to

Creative Leadership

give him the power to turn stones into bread. He accepts, and rushes forth to feed the multitudes who greedily take from his hands that which shiveringly grinds in their teeth. It is stone, not bread.

The creative leader often seems heartless. He, too, hears the groaning and weeping of wretched women and morbid men and goes forth into his wilderness to think it through. To him the Tempter offers the panacea for every need. Thrice he turns him down, and then issues forth from his hunger-ridden vigils to offer the crowds a cross. "And I, if I be lifted up from the earth, will draw all men unto myself." Was it surprising that they left such a leader to bear his own cross to Golgotha?

The creative leader knows crowd fickleness and withdraws from them to be alone with his disciples. The crowd accuses him of desertion. He comes again and offers himself, listens to their hosannas, weeps over their city, and retires to his prayers. Then they lead him away to be crucified.

In brief this is the history of adult behavior from the days of Noah, through the days of the Son of Man, and into the present. Noah went almost alone; Jesus went alone except for two unwilling thieves; creative leaders to-day are no exception. But the people cry out for leadership and their day is marching on. Either the "How long!" of the centuries is only a reverberating echo tossed from side to side of the long labyrinth of time, an echo of the first suf-

Toward Understanding Adults

ferer's voice, or it is the ceaseless prayer of children whom the good Father cannot deny. Creative leadership will come into its own. The shepherd will know his sheep, and the sheep will hear his voice. What, then, is the rôle of creative leadership for the adults of this generation?

THE LEADER WILL BE A LEARNER

Noncreative leaders are always embarrassed by questions they cannot immediately answer. Creative leaders are made happy. To them it is the sure indication that their followers or fellow learners are thinking into new fields. The thought-provoking question is the signal for advance. This is as it should be. Life is always moving forward and is passing into territory where no human footstep can be seen. History does not repeat itself. It crawls out of its old shell and creates a new concentric. The new is much like the old, but it is new. Consequently, the creative leader has followers who realize that it is not enough to answer the questions that the past asked. They must ask questions which only their own creative efforts can answer.

This point of view assumes certain qualifications for the leader who is learning with his group.

First, his philosophy of history utilizes the past without worshipping it. There is a way of presenting the past which sets it on a pinnacle of such goodness or badness that it is unreal. Its characters are either

Creative Leadership

inhuman or nonhuman or superhuman—never real. Such a presentation may be interesting but it has no value for present living. The experience which the past actually had is the only part of the past which can be of worth to the present. The creative teacher always pierces the halo which arrays itself around the past and brings into view the living flesh-and-blood experiences of those far-away times. Before the eyes, under his teaching, pass in review the problems, perplexities, and issues of life which confronted the centuries before Christ and the days of his flesh. A comradeship between the past and the present ensues, until the pupils exclaim, "They are not complete without us."

Second, the creative teacher uses hypotheses instead of dogmatisms. From the study of the past he has seen that those times made progress and solved their problems by the use of faith. But faith under analysis in the crucible of life is a Christian hypothesis; or, as Donald Hankey put it, you "bet your life" on the outcome. Instead of telling his group dogmatically what to do, he invites them to try the best Christian hypothesis they can make. It takes Christian living to discover Christian faith.

Third, the creative teacher is directly related to the group as a learner. He lives what he teaches. If he asks the group to try living on the Christian plane of peace, he tries it himself. If they be invited or organize themselves to discover how a group of

Toward Understanding Adults

Christian business men should handle unemployment, the leader experiments with the rest. This is quite the opposite from the noncreative leader who provokes others to rash action but saves his own head from destruction.

The reader has probably observed that the pattern for this description of the creative leader has been copied from the life of Jesus.

THE LEADER WILL BE A GUIDE

There is no teaching without learning. The noncreative teacher never measures the results of his efforts, and therefore never knows whether his group is learning. The creative teacher constantly checks on his leadership by ascertaining its effect in the lives of his students. Are they understanding him? Are they putting into practice their agreed-upon hypotheses? Are they needing stimulation, or "motivation," as it is now more commonly called?

The word "guide" is coming rapidly into use as the most accurate term to describe the creative leader. In mountain-climbing a guide is one who directs others to see all the glories of the landscape. If he goes ahead it is not to beat the rest of the party to the top but to point them to the safe and sure way to reach the top. In the learning process, the creative leader does for his group only what they cannot do for themselves. He studies each individual until he knows what is best for that one. If the student

Creative Leadership

is rambling or straying away from the path of learning, the guide sets him right. If he needs a lift over a hard place, he is there to help. In the end all in the group have arrived somewhere and the leader is with them.

How different is this conception of leadership from that wherein the teacher displayed his learning before the group! He dazzled them with the brilliance of his intellect and the range of his perspective. They sat entranced under his preaching or teaching, passed him a word of warm and hearty commendation as they passed out of his sight, and then felt lonely as they tried to live out what had been told them. Such teaching told people what to do but not how to do it. It gave them a longing for something better but no power to achieve. But the leader-guide never displays his powers to win only admiration. Power he has, and in reserve there is an inexhaustible Reservoir from which he draws as he has need. But his power is distributed over the conduits that bind him to his fellow men. In his strength they receive new strength. What he bids them do they find they can do because they know how.

Again the reader has seen the source of the pattern for the foregoing description of the leader as guide. Many centuries ago One practiced creative leadership with a few men and women. They discovered that they could do what their Leader had done. The centuries have not lessened his creative power.

Toward Understanding Adults

THE LEADER WILL UTILIZE EXPERIENCE

All experience is of just two kinds, past and present. Past experience has many forms. As past racial experience it is found in literature, monuments, art, architecture, constitutions, the relics of excavation, the undeciphered hieroglyphics, and in whatever other ways it has been preserved. Some of this past experience has been made available as patient research has restored to us the very situations that formerly existed. Naturally, this has great potential value for present living. Another form of past experience is the learner's own past experience. Everyone now living has a past as well as a present. The past experience of the learner, like the past experience of the race, needs to be recovered and made available for present use. Present experience is self-explanatory. It consists of the everyday, ongoing life of living human beings. It remains present experience for only a short time, and then takes its place with the past experience of the race and the past experience of the learner.

It is the leader's function to join his group in unlocking the past experience of both the race and the learner, and then to use this experience in enriching and controlling present experience. For a more complete treatment of this romantic subject the reader is referred to a recent book which describes the curriculum as experience.¹

¹ Bower, W. C., "The Curriculum of Religious Education." Charles Scribner's Sons, 1925.

Creative Leadership

In the utilization of past experience the leader of adults will have wide use for the Bible, Church history, the literature of human achievement, and the past record of the members of his group. The difference between the creative and the noncreative leader can be readily seen in the use of this material. One uses it as nonliving history; the other, as life. One sees Jesus as an historical personage; the other brings forth the religious experience of Jesus. One recites Church history as if cataloguing the relics in a museum; the other calls Irenæus, Polycarp, Luther, Calvin, and Knox to our immediate aid. If the leader delves into the learner's past it is to orient him to the meaning of that past and to show its significance and relationship to to-day's problems.

✓The Bible is the great source book of religious experience. It covers hundreds of years, many different lands, and every type of personality. With it the creative leader can accomplish for his group what Jesus gave to his disciples as he taught them to use the religious literature of their race. The disciples were not bibliolaters but they did know how to recover effectively the experience of Amos, Isaiah, Hosea, and other prophets, in order to teach their generation the meaning of the new movement in religion headed by Jesus. ✗ It is this which the Bible should be doing for the Church now. Into the hands of meagerly trained but earnest men and women the main responsibility for teaching the Bible has been

Toward Understanding Adults

given by the Protestant churches. Ten times as much Bible is taught from the classroom of the church as from the pulpit. While many ministers teach, few of them in their preaching cover more than a few texts per month.

If this large group of Bible teachers could be taught to teach creatively, as Jesus and the disciples taught, it would be only a matter of time until there was reproduced in our day what Pentecost meant in the primitive Church. It is the experience of the Bible which people need. It is well to know Bible facts, the names of Judah's rulers, the chronology of The Acts, and the Mysteries of The Revelation of John. But the living Word is not in these as facts; it is in them as experience. It is experience which the creative leader brings forth from the treasure chest of the Word of God.

The religious experience of Jesus is the greatest asset of the race. The creative leader knows how to recover that experience and make it available for this generation as Jesus made himself available to those of his earthly life. He is needed to-day because he taught men how to simplify life. His was a unique way, far different from that of former leaders. The Buddha had said, "Rid yourself of desire because it is the root of all unhappiness." Epicurean philosophy made "pleasure the only good, pain the only evil." The stern Stoic bade people, "Grin and bear it, or bear it without grinning." Jesus said he came

Creative Leadership

that people "may have life." He found simplicity, not through the curbing of life, but through its expression. Often he lost sleep; but he lost it in prayer. He went hungry; but his fasts produced power. He worked long hours in a day; but he knew how to retreat and recover. He saw countless people; they took virtue from him; he grew tired; but he lived without excitement. He never missed the importance of the appointment at hand for the haste of getting to the next conference. There was plenty to do to-morrow, but he was not anxious for that morrow. Insulted, he would not hate; deemed unworthy of association with the mighty, he bore their snobbery. Indeed, life in Jesus' day was complex, but he lived in it, under it, above it, and all through it. He lived simply.

To teach Jesus Christ to adults by recovering for them those experiences of Jesus wherein he had fellowship with the Father and comradeship with his fellow men is to present the Saviourhood of Jesus Christ, the Son of God and the Son of Man. Creative leadership makes Jesus available. The non-creative exhibits him as a theological concept, but "there is no beauty that we should desire him." Modern life needs Jesus Christ. It would seem that efficient religious education for adults ought to reach more of the multitudes and rally them around creative leaders instead of leaving them to the Circean call of deceivers.

Toward Understanding Adults

Valuable as is the Bible record, there are nineteen centuries since which need to be utilized in the religious education of adults. These centuries contain the experiences of the Church, of the rise and fall of many nations, of the lives of saints and martyrs, of causes and crusades, of kings and presidents and dictators, of wars and pestilence and famine, of the conquering of disease and superstition, of missionary migrations, of the romance of industry and trade. In short, there are nineteen hundred years to help us if the leaders will teach us how to see history as experience.

What this may mean for the future of the Church is obvious. It will loose the voice of prophecy and restore the slumbering millions on the Church roll to citizenship in the Kingdom of God. The Church has been "digging in" the last few years, ever making its trenches more bombproof, but its guns have been silent. It has been unable to call to the colors many new recruits because their citizenship papers were uncertain. Church membership has not always meant Kingdom membership. But if the creative leaders begin to teach the centuries of past experience as available help for getting out of the trenches and advancing against "the prince of the powers of the air," there is but one result: the Church goes forward.

Years ago the Y. M. C. A. coined a sentence to enable fearful and hopeless people to recognize

Creative Leadership

the redemptive powers within themselves. It read, "The resident forces are the redemptive forces." The meaning expressed in terms of experience is, "The past experience of an individual or group has power to determine destiny." This the creative leader knows, and through wise counseling he helps the learner to see the meaning of his past experience and thus to use it in the present tussle with life.

So far in this section we have been describing the use of past experience in the learning process. We now turn to the use of present experience. This has been defined as "*life activities that have meaning.*" If meaning is absent there is activity but there is no experience. The function of creative leadership in this field is to utilize the present experience of people in educating them. Formerly educators thought that past experience was the only curriculum material worth using. This could be reproduced in the form of textbooks and lectures; hence all past education or schooling has been dependent on textbooks. The new point of view is to begin the educative or learning process with the present experience of the learner and utilize textbooks and other sources of past experience only to explain and expand and give greater definition and control to present experience.

Leaders of adults have been slow to accept this point of view. In the Bible classes the prevailing teaching is by textbook and lecture. Even the Bible is used as a textbook and not as a source book of experi-

Toward Understanding Adults

ence. Among the teachers of children and young people, the creative teaching idea has made more headway. Many of the denominational publishing houses are now issuing new source materials which are considered not as textbooks but as living reservoirs of past experience and learning guides for both teacher and pupil. When similar literature begins to appear for adults there is the hope of a new leaven to raise the mass of adult mentality and spirituality.

It is evident that the preacher or other adult leader who determines to base his leadership upon the utilization of past and present experience must prepare himself in new lines. To this preparation he must give more time, not less, and all his powers will feel the strain. But it will pay rich dividends in the love and esteem of those who acknowledge his leadership.

THE PREPARATION FOR CREATIVE LEADERSHIP

The time-honored advice for leaders of adults has been: pray much; read widely; know methods of teaching; be inspiring; keep up; take a personal interest in your group; be loyal to the Church; set a good example; be socially and physically fit; know adult psychology; live a genuine Christian life. Each one of these is true as a platitude. Jesus might have said it: "These ye ought to have done, and not to have left the other undone." It is the preparation beyond these platitudes that makes the difference between one leader and another.

Creative Leadership

The writer does not mean to berate the splendid opportunities available for leadership training. Each denomination has built up a strong department for that object and the courses are worthy of attention and effort. Either through the individual church class, or the community school, or the summer conference, or at least the reading course, every leader of adults ought to master the units offered. They are necessary to a knowledge of the issues and trends in the field and to a mastery of the best methods of teaching. It is unfortunate that more adult leaders have not been enrolled. The teachers of younger people have taken advantage of these courses in large numbers.

Creative leadership is a point of view regarding life more than a method of leading. It is a life philosophy vibrant with energy and action. To prepare for such leadership one must first live richly. Nothing foreign to man must escape. The range of travel may be slight. Jesus never ventured more than a score of miles outside tiny Palestine except when carried to Egypt in a God-driven mother's arms. But from his mountain he saw all the nations of the earth at a glance and decided to serve them all by serving Palestine. It was world vision, not world travel, that Jesus used to prepare for leadership. The range of worldly learning may be meager, but wisdom will increase. The range of sympathy cannot be small. Sympathy begets tolerance, tolerance gives birth to

Toward Understanding Adults

understanding, and understanding is the father of friendship. "All ye are brethren."

This is the real preparation for creative leadership: *world vision*, capable of sitting with one woman alone on a well curb in Samaria; *growth in wisdom*, keen enough to silence the sanhedrin with a question, profound enough to bring blind Bartimæus light; *sympathy*, able to forget personal pain to counsel the cross-stretched thief, or broad enough to pull the latchstring of Zacchæus' graft-built castle and open Zacchæus' wistful heart.

In what school shall the creative leader enroll? The school of life.

IMPLICATIONS

There is no teaching without learning. Unless the group members learn, there is no teaching. Leadership can test its efficiency by the learning of its followers.

CHAPTER X

THE CHURCH PROGRAM FOR ADULTS

To tell what ought to be done is always easier than to tell how to do it. In the preceding chapters we have seen the adult diagnosed and classified. We have observed where he lived and what he wanted to know. We have watched him learn and have noted what organizations can do in the furtherance of his education. Our sympathy has gone out to him in his efforts to live on twenty-four hours a day and attend all the committee meetings, functions, and appointments which modern society has arranged. We have bowed with him in worship. His leaders, also, we have seen pass in review. But the unanswered question throughout the chapters has been, "Can the Church construct a practical program for adult religious education?" The Church believes that it can.

Perhaps the Church is as naïve as the mother of the sons of Zebedee. In her desire to have her offspring occupy a place of leadership in the new kingdom she spoke for the two chief seats, the one on the right and the other on the left. Jesus told her: "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?" John and James and the fond mother spoke in innocent unison, "We are able." The new kingdom of adult education seems about to be realized. The chief place of leadership in this

Toward Understanding Adults

movement dazzles the eyes of numerous adult organizations which wish to capture for themselves the honor of directing so gigantic an enterprise. A recent statement by Professor Norman E. Richardson graphically displays the potentiality involved: "Under two slogans, 'Why Stop Learning?' and 'Life-long Education,' the thinking of millions of adults is being directed toward new adventures in education. In effectiveness and immediate influence upon ordered society, this movement seems destined to surpass the program of high school and college education for which America has become famous. Because of the variety of the agencies involved, the effectiveness of the method used, the rapidity with which meaningful experiments are being carried on, and the value of the outcome secured," this modern phase of education presents a new challenge to Christian leaders. Is the Church innocently naïve in desiring the honor of this leadership? Or is the Church seeking this greatness because it desires to be *minister* to all? The latter was the only basis of greatness acceptable to Jesus.

WHAT EXPERIENCE HAS THE CHURCH HAD?

In one sense the Church has been an educator of adults for nineteen centuries. There is much justification for the statement that the educational program of Jesus was a movement among adults. The organization of the Jewish family life determined that.

The Church Program for Adults

Family solidarity made it unnecessary to separate the family into departments for religious education. Both the father and the mother possessed the information and the skill to instruct their children in the essentials of religion. By reaching the adults Jesus was certain to pass on to the young people and the children the contents of his message. As long as the New Testament pattern of family life prevailed in the Christian Church, the efforts with adults constituted the principal program. Parents could be depended upon to instruct their own children. Only when the breakdown in family morale filled the streets of Gloucester with ragged, cursing children did it occur to Robert Raikes to begin the Sunday School. Later, the Church took it over in order to supplement the religious efforts of the home. To-day, the Church grows anxious lest this adopted child—the Sunday School—usurp parental responsibilities to the further undoing of the home training in religion. But the original program of the Church was specifically an adult program.

The enlistment of adults in the Sunday School Bible classes is a modern departure. As recently as 1905, the first action of an International Convention recognizing the Adult Bible Class movement is recorded in the following resolution of the Toronto Convention of the International Sunday School Association: "We recommend that the International Committee appoint a special committee of five or seven, to be known as

Toward Understanding Adults

the Adult Department Committee. That the work of said committee shall be to devise plans for the improvement and extension of Adult Bible Class work in connection with the Sunday Schools of North America and that they have power to act only in so far as they have received instruction from the International Executive Committee." The growth of these classes has been phenomenal. The last International Council Convention, held in Toronto in 1930, reported 5,470,016 adults enrolled in the Sunday Schools of the United States; and several hundred thousand additional are teachers of young people and children.

But adult Sunday School classes comprise only a portion of the program of the Church for the religious education of adults. At least five major activities are now sponsored: worship, service, study, social and recreational life, and personal experiences in religion and the church.¹ Each of these five contains a rich listing of specific activities. For example, by "study" the Church means: Bible history and teachings; history and teachings of the Christian Church; problems of home and community life; home and foreign missionary work; economic and industrial relations; racial and international affairs; training for Christian leadership; organization and administration of the church and community; and other courses which include stewardship and the problems of personal

¹ See "A Proposed Standard for Adult Religious Education in the Church." International Council of Religious Education.

The Church Program for Adults

living. To administer this curriculum the Church provides courses, forums, lectures, organizations, and conferences.

Obviously, the Church is no novice in education. And yet the present leaders face the next decade fully persuaded that the present program is inadequate. They recognize that the new program must reach more adults and that it must reach farther into their living. This new program is in process of construction. Its purpose and plan will be briefly set forth.

THE PURPOSE OF THE NEW PROGRAM

Is the present emphasis upon adult religious education simply an effort to put new life into an old program? Is it to get more people to join adult classes, more adults to attend preaching services, more women to join Missionary Societies, more men to attend open forums, more money for benevolences and local church support? If so, it cannot be called a *new* program, however commendable the results. Church goals must include all the above efforts to enlarge the contacts of people with the Church. But when these goals have been achieved there remains a purpose over and above them all. This purpose determines the program and gives us the right to call the program *new*.

The purpose of adult education in the Church of the past and in the Church of the future will differ in scope, range, sweep, compass, extent. We have never dared to ask enough of the adults of the churches.

Toward Understanding Adults

Because our psychology warned us against useless efforts with people whose minds had "set," the Church expected little from adults and obtained little. Upon the shoulders of a few gifted and saintly men and women the whole burden of the churches has been carried. Pastors of huge city congregations have been heard to say, "If a dozen men of my church should suddenly move away, my church would be on its back, helpless and paralyzed." Allowing for the hyperbole, the situation throughout Protestantism is desperate. Only a few can be found to carry the major responsibilities acceptably.

In the past, the purpose of the Church has been determined by the supposed incapacity of adults: limited capacity, limited purpose. With the present confidence in an enlarging adult capacity, the purpose is expanding. Church leaders now see visions of a world transformed by the coöperative efforts of God and man. The counsels of despair have given way to the harbingers of hope. The Church is not trusting God less; it is merely using man more. It justifies this procedure by observing the method of Jesus. He offered himself as Messiah to his race. The Jews consented to his claims only on condition that he perform signs and wonders. He refused. They rejected him and wait to this day for another messiah who will play the rôle of some Hercules in a world that delights in marvels but is loath to perform them. Jesus, in the meantime, waits for a world that will

The Church Program for Adults

try to help itself. When he beholds the talents of men gaining other talents he will come to make them rulers over their cities, lords over their vineyards, and masters over their households.

The purpose of the new program for adults is therefore different from that of its predecessors and approaches the purpose of Jesus, who "knew what was in man" and tried to bring it out. The religious education of the adult in our generation seeks to unlock adult potentialities, to enlarge adult capacities, to provoke slumbering energies into militant service for righteousness and godliness. This cannot run counter to the work of the Divine in human life; neither is it a substitute for the unfolding purposes of God throughout the ages. It is not the might and power of man displacing the Spirit of God. Rather, it is God's fellow laborers seeking to make "the kingdom of the world . . . the kingdom of our Lord, and of his Christ."

Such a purpose has dominated the faith of the Church only a few times during the long centuries. We believe that the primitive Church possessed it. It may have been present in some of the early centuries. Certainly it vanished during the Middle Ages. The Protestant Reformation brought it back with power for a time. Then it languished as Protestantism broke ranks and engaged in civil strife. Its return is imminent. Prophetic eyes see the Protestant forces of the world arraying themselves for a new

Toward Understanding Adults

crusade. It will be a crusade not against non-Protestants; not against Mohammedans, to win from them by force the sacred bones of ancient saints; not against the heathen hordes—the Church has never won by warring *against* something or somebody—but a crusade of service to all. When most righteous, the Church has been *serving* something or somebody. When meek and lowly in spirit, it has been mighty and powerful in results. It has been masterful over men only when mastered by Christ.

To this purpose the Church is returning as it sees the meaning of adult religious education. Since Christian personality is the product of growth, since adults are capable of unlimited growth, the filling of the world with Christlike persons waits only on the faith of the Church in persons. If Jesus' generation had given him half a chance, in three years he would have filled Judaism with a hundred thousand men and women quite as capable as the twelve disciples. With the United States leavened by 225,000 ordained ministers of Christ and a legion of saintly laymen, is there no prophet among so many? Manifestly, the purpose of the future Church must be launched with a program that permits a full sweep and range for the dormant powers of mankind. If there are prophets to release the powers, are there priests to build the program?

Again the Church replies, "We can build the program."

The Church Program for Adults

THE PLAN OF THE NEW PROGRAM

A new purpose demands a new program. A bigger purpose supposes a bigger and different program. For several years writers have been announcing "a new program of religious education." When scrutinized, this new program proved to be a tirade against the existing Church creeds and rituals. In place of them were substituted untried ideas hastily borrowed from the field of general education or taken over bodily from the case studies of social service. The Church wisely rejected such programs. In its wrath it threatened to have nothing to do with religious education. But a better spirit has prevailed. The Church knew that when a true religious education, conserving the precious values of the past and seeking new values for the future, should present itself, the Church would recognize its own.

That type of religious education has come. It is being accepted by the pastors, the appointed and normal leaders of the Church. They see in religious education the program which can create new powers to meet new needs because it proceeds by reconstructing the experiences of individuals. Under this plan, the Church can make progress without adopting an entirely new program every few years. By renewing from within—not destroying but fulfilling—the old program goes forward, ever ready to meet the new and the changing needs of the world.

Toward Understanding Adults

THE PRACTICAL ASPECTS OF THIS PROGRAM

This program is not built ; it is building. By noting significant ventures in religious education throughout the churches, one can forecast the lines of the building.

1. The individual church will be a school of Christian living. The implications of this part of the program are too big for us to grasp at a glance. They will unfold as the churches try to become schools of Christian living. Guidance literature and study courses are now available on this subject. Interest has been stimulated by such books and pamphlets as: Munro, "The Church as a School"; Vieth, "Teaching for Christian Living"; a pamphlet on "The Educational Task of the Church"; Beaven, "Putting the Church on a Full Time Basis"; and other pamphlets on "Standards"; "Curriculum Guides"; et cetera. Pastors are longing to resume the place of the shepherds in the hearts of their people. The instability of the home alarms parents into a desire for closer coöperation with the church. Community disorganization demands some strong bond to hold the people of good will together. Thus the church finds itself willing to meet a need with a program in Christian living. The process of departmentalization within the church has now been carried to its farthest point of value. Correlation must supplement departmentalization. Adults, young people, and children have everything in common that is vital for growth. The church as a school will organize all

The Church Program for Adults

ages to coöperate in practical Kingdom tasks. It may even discover a way to supervise the daily toil of its membership so that the making of a living becomes the making of a life.

2. The denomination will correlate the work of the individual churches. Already every leading denomination is building its program from the field rather than the office. Among adults less progress has been made than among young people and children. The leaders responsible for the denominational program of children and young people have so far succeeded in correlating the efforts of the individual churches that the program may be rightly called indigenous. With the organization of adults proceeding in similar ways through the denominational adult directors and their constant coöperation, the time is near when the adult program will also be indigenous. This means that each individual church will be a school in Christian living, but through the denominational affiliations the individual churches will correlate their efforts. Especially will the adults of the churches sense the strength of united effort and feel the power of growth from within sufficient to meet world needs with a world gospel.

3. Interdenominational coöperation will increase. The unity of the Godhead logically implies the unity of the children of God. If God be Three in One, his children can be many in one. Interdenominational coöperation can secure for the different church group-

Toward Understanding Adults

ings all the values that a single denomination can secure for its individual churches. The process is similar. As the denomination builds its program from the field, so will the interdenominational agencies guide their programs by correlating the work of the many groups. Two outstanding examples of the feasibility of this plan are the successful operation for many years of the Federal Council of the Churches of Christ in America, and the International Council of Religious Education. The first succeeded in securing effective church coöperation without recourse to organic union. The second put education into the service of religion. A more venturesome experiment has lasted more than a quarter of a century in the Religious Education Association, combining some of the efforts of Protestant, Roman Catholic, and Jew.

What this means for adults staggers the imagination. To release the adult powers of the Christian churches of the world and unite them in coöperative Christian living is to make our adult statistics take on flesh and blood and bones. As it is now, we hold our heads high one week with the flattering figures on Church membership. We put on sackcloth and ashes the next with the helplessness of despair. But this despair cannot last forever. God intends men to match his mountains. Unless he himself has grown weary with waiting for man to help, the Church can continue to hope. *Jesus Christ lived and died to save this world. It will be saved.

The Church Program for Adults

IN THE MEANTIME

Programs do not spring full-grown from the head of man. They have birth pains and growing pains. The Church program for adults must be given time to develop. Let the present program, with its preaching, its adult classes, its men's work, and its women's work, continue unabated. Infuse into it the educational method of Christianity. Attempt better ways of doing the tasks of the Church. Measure results. Permit the directors of adult education to correlate the agencies now working for and with the adults of the churches. Let the pastors take the initiative in developing the program.

But in all this effort let the churches remember that the new program cannot be superimposed. Its right to be called *new* will depend upon its capacity to enlist the whole-hearted living of the adults themselves. If they see need and try to meet it; if they adopt causes and support them; if they seek life and search for its meaning, the program is under way. But if they wait to be ordered into action; if they join organizations just to be joining; if they seek not life but a living, then the old days and the old ways are still with us.

The Church program for adults must be made by them and for them. In creating the program they will call into action the powers and potentialities of their being. In carrying out the program they will develop those powers into integrated Christian char-

Toward Understanding Adults

acter. In the end we shall have the finest fruitage of God's creative work—men and women of the stature of Christ. And the children of such parentage will begin life in the Christian home.

IMPLICATIONS

Progress will be made through adults, not around them. There is no necessity of waiting until a new generation grows up to save the world. The present generation controls the next, either as obstacle or as stepping-stone. Jesus set a little child in the midst to demonstrate to adults the power of an idea—the idea of growth. The child is obsessed by the desire to grow. Adults have not lost the power to grow but they need stimulation by leaders who show them the direction for further growth.

Significant religious movements begin with adults. Is there any historical religious movement or present sectarian diversion that began with children or young people? That is, did the leader of the movement gather about him children and patiently train them in his ways until they controlled the movement? From Jesus to Luther, and from Moses to the Maccabees, the adults were the first called to the colors. There is a subtle fallacy in the oft-quoted dictum, "What you would have in the next generation, put into their schoolbooks." But who puts what into the schoolbooks? This generation writes the texts and supplies the teachers. It is their point of view that the next

The Church Program for Adults

generation is taught. Consequently, this generation must move before the next will follow.

Adult religious education waits on the pastor. The pastor in a Protestant church is more powerful than any board of that church. Through him all church programs must be mediated. If he be a good conductor of the power of God as it functions through church programs, his people are being educated. But if he is slow to learn, his parish lags. While a high degree of theological training has been given tens of thousands of the Protestant clergy, few of them are skillful as teaching preachers. This is their next goal of achievement.

Adults do not hate the Church; they are bored by it. They await the Church with a vital program. Accurate observations among all the churches indicate a lowered interest in many of the essential Church activities. Vitalization of essentials is the procedure to abolish boredom and restore the joy of Kingdom labors.

Adult confusion concerning God, Jesus Christ, and doctrinal matters, is due to complex causes. It will clear up when adults engage heartily in religious work. At the basis of all confusion of faith is philosophical and psychological muddling. But even philosophies must have "thinking materials," and the changing world furnishes philosophers too much material for healthy assimilation. The way out is for Christian people to produce some facts in Christian living which

Toward Understanding Adults

are more assimilable to philosophy. If Christian employers will furnish more evidence that industry can serve Christ, philosophers and theologians will soon restore to the world a conception of God that working men can comprehend. Obviously, the theologian and philosopher must wait on their evidence; hence, the necessity for Christian living on a large scale.

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LIST OF IMPLICATIONS

PAGE

1. Religious education is the only way for adults to adjust themselves to their present world.....	24
2. The Church is the leading potential adult educator..	24
3. The adult education movement and the adult religious education movement need immediate correlation.....	25
4. Adults are the most misunderstood group in the Church.....	39
5. Adults are idealistic.....	52
6. Adult religious education can supply deficiencies resulting from previous religious illiteracy.....	80
7. Adult religious education is essential for the Christian education of children and young people.....	81
8. Religious education by group thinking is the most neglected area in the Church's program.....	81
9. The older and the younger generations should have more projects in common.....	95
10. Adults need individual attention.....	95
11. The necessity for adult conversion has not gone out of date.....	96
12. Adult ignorance of church organization, missions, and other essential factors of modern Church life can be corrected only by building up a sense of value in them	110
13. Adults can learn readily any vital church program...	110
14. All organizations within the church must be judged by their contribution to individual spiritual growth as well as by their program of activities.....	111
15. Each adult must be trained to do one or more specialized religious tasks heartily.....	111
16. The adult Bible class must become educationally minded.....	111
17. Worship is the church's greatest asset in religious education.....	126
18. There is no preaching without learning.....	126
19. Adults have not lost respect for prayer; their lessened praying is due to lack of purpose.....	126
20. Adults believe in authority.....	126
21. There is no teaching without learning.....	142

List of Implications

	PAGE
22. Progress will be made through adults, not around them	156
23. Significant religious movements begin with adults....	156
24. Adult religious education waits on the pastor.....	157
25. Adults do not hate the Church; they are bored by it. They await the Church with a vital program.....	157
26. Adult confusion concerning God, Jesus Christ, and doctrinal matters, is due to complex causes. It will clear up when adults engage heartily in religious work	157

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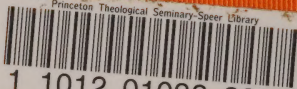
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